



Technical Study 26
A PERSON-CENTRED
UNDERSTANDING OF WORK
AND ITS IMPLICATIONS
Ruben F.W. Nelson
July 1981

**LABOUR MARKET DEVELOPMENT TASK FORCE
TECHNICAL STUDIES SERIES**



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This is one in a series of technical studies prepared for the Task Force on Labour Market Development. The opinions expressed are those of the author and do not necessarily reflect those of the Task Force. They do not reflect the views of the Government of Canada.

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ABSTRACT

A PERSON-CENTRED UNDERSTANDING OF WORK AND ITS IMPLICATIONS FOR LABOUR MARKET AND EMPLOYMENT POLICIES

Ruben F.W. Nelson

The sense is growing among us that important changes are taking place in the world of work and in the wider society.

This paper is an exploration of the point of view that, over the next generation, substantial and fundamental change is required; change in our most fundamental orientation to and understanding of ourselves, human life and the world of which we are a part.

The paper explores the hypothesis that such change is not merely required, but that even now it is actually taking place among Canadians. Canadians are already part of a "conspiracy" which is leading to fundamental transformation. They are responding to a new spirit, which they are "breathing together."

Two fundamental intentions animate this paper. The first is to set out the case for seeing our time as one of fundamental and foundational change. The second is to set out and explore the implications of such fundamental change for the policies, programs and practices of the wider society and of the federal government in relationship to labour markets and work.

The first three chapters are devoted to fulfilling the first intention. Not only the fact, but the absolutely formative, if often ignored, role of foundational images is noted. This is followed by a discussion of the nature of the changes now occurring in the foundational images that underlie Western society in general, and Canadian society in

particular. The changing understanding of what it is to be a human being and what it is to work is then discussed. The understanding that is still common to our culture--that each individual should have a job -- is contrasted with the emerging understanding that each person should pursue and be engaged in his or her own life's work.

The implications of this transformation for the world of work are then explored. From this, broad policy directions are set out, along with specific steps which can be undertaken now in the light of the transformation.

The fundamental hypothesis of which this paper is but one expression is that the underlying sense of reality which has been the fundamental mark and foundation of Western culture is no longer tenable in any form; that this fact lurks behind the increasing social and economic disorder of our day; that the suspicion that this is the case presents a crisis of the first magnitude in Western culture. I use crisis here in the Chinese sense--it combines both great opportunity and great danger. Accordingly, the appropriate response to our time, if we are willing to do our homework, is one of joyful/hopeful pessimism.

The essential point of the hypothesis is not merely that the most fundamental understandings by which we organize ourselves should change, but that such understandings are in fact changing. We are in the process of learning that the earth, human community and human beings are not what we now take them to be.

SOMMAIRE

PERCEPTIONS DU TRAVAIL ET RÉPERCUSSIONS SUR LES POLITIQUES LIÉES AU MARCHÉ DU TRAVAIL ET À L'EMPLOI

Ruben F.W. Nelson

Nous avons de plus en plus le sentiment que des changements importants s'opèrent dans le monde du travail et au sein de la société en général.

L'étude examine le point de vue selon lequel, au cours de la prochaine génération, des changements importants et fondamentaux s'imposent dans l'orientation la plus profonde de nos êtres, de l'humanité et du monde dans lequel nous vivons, ainsi que dans notre façon d'appréhender la réalité.

L'auteur pose en hypothèse que non seulement ces changements sont nécessaires, mais qu'ils s'opèrent déjà chez les Canadiens. Ces derniers sont déjà les rouages d'un engrenage qui les mène à des transformations radicales. Un nouvel esprit les anime "collectivement".

Cette étude vise deux objectifs de base. Il s'agit d'abord de montrer comment notre époque est le témoin de changements qui ébranleront nos assises les plus profondes. Deuxièmement, l'auteur veut exposer et explorer les répercussions de ces changements radicaux sur les principes directeurs, les programmes et les pratiques de la société en général et du gouvernement fédéral en particulier en ce qui concerne les marchés du travail et le travail proprement dit.

Les trois premiers chapitres sont consacrés au premier objectif. L'auteur fait ressortir non seulement des faits, mais aussi le rôle absolument formateur, encore que l'on n'en tienne souvent pas compte, des perceptions qui façonnent notre mentalité. L'auteur disserte ensuite sur la nature des changements qui se produisent actuellement dans les perceptions qui sous-tendent la société occidentale en général et la société canadienne en particulier. Il est ensuite question de la

nouvelle perception de la nature humaine et du travail. La mentalité encore répandue dans notre culture voulant que chacun devrait travailler est mise en regard de la nouvelle mentalité voulant que chacun devrait s'engager à vivre ses propres convictions.

On examine ensuite les répercussions de ces transformations sur le monde du travail. De là, on passe en revue les diverses orientations qui s'offrent au gouvernement et les mesures précises qui peuvent être arrêtées maintenant à la lumière de l'évolution constatée.

L'hypothèse fondamentale dont cette étude n'est qu'une expression est que le sens de la réalité qui a caractérisé la culture occidentale ne tient plus sous aucune forme; que ce fait est à la source du désordre social et économique de notre époque; et que le fait que l'on soupçonne qu'il en soit ainsi plonge la culture occidentale dans une crise d'envergure. L'auteur utilise le terme "crise" au sens où les chinois l'ont vécue, c'est-à-dire que de grandes possibilités côtoient un immense danger. Par conséquent, si nous acceptons nos responsabilités, nous devrions être animés face aux maux qui rongent notre époque, d'un pessimisme relevé de joie et d'espoir.

Ce qu'il faut essentiellement dégager de cette hypothèse, ce n'est pas simplement que notre perception la plus fondamentale de la façon dont nous nous organisons devrait changer, mais que cette perception est en train de changer. Nous constatons peu à peu que la terre, la communauté des nations et l'humanité sont différentes de l'idée que nous nous en faisons actuellement.

Insights to Chew On

"WHO IS MAN?"

Psalm 8

This peoples' wits are dulled,
their ears are deafened and their eyes blinded,
so that they cannot see with their eyes
nor listen with their ears
nor understand with their wits,
So that they may turn and be healed.

Isaiah 6:10

"Blessed are the meek, for they shall inherit the earth."

Matthew 5


"You know how to read the appearance of the sky,
but you cannot read the signs of the times."

Matthew 16

"The Sabbath was made for man, not man for the Sabbath."

"Establish thou the work of our hands upon us,
yea, the work of our hands establish thou it."

Psalm 90



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INTRODUCTION

What Does It All Mean?

- Absenteeism costs Canadians billions
- Workers want reasons, not orders
- Jobs go begging . . . Unemployment near 8%
- Respect for authority and institutions decline
- Women swelling labour force
- Work ethic declines

These facts and phrases are appearing with increasing frequency in articles, in speeches and in conversations. Most often the tone of voice reflects anxiety and uncertainty, rather than enthusiasm and confidence. The sense is growing among us that important changes are taking place in the world of work and in the wider society.

What does it all mean? What's changing? How deep is the change? How different will the future be from the past? . . . And finally, in the face of all this, how should we respond? What is to be done?

The Labour Market Development Task Force was created to assist the Government of Canada to struggle with these questions in a changing world. The fact of the Task Force implies that the Government is aware that, at least to a substantial degree, the future will not be a mere extension of the past. In effect, the Government is asking, "How much must we change, if we are to be effective and successful?"

This paper is an exploration of the point of view that, over the next generation, substantial and fundamental change is required--namely, change in our most fundamental orientation to and understanding of ourselves, human life and the world of which we are a part.

But there is more. The paper explores the hypothesis that such change is not merely required, but that even now it is actually taking place among Canadians. Canadians are already part of a conspiracy which is leading to fundamental transformation. They are responding to a new spirit, which they are "breathing together".

If this is the case, the question facing the Government is not whether it will accept or reject a new understanding which is emerging within and among Canadians. Rather, the question is whether those who govern will face the transformation, explore it, seek to understand it and respond to it, or whether they will try to ignore and resist it.

In this regard, all established authority in Canada is in much the same position. It is not unlike that of Louis XVI in 1778. The American Revolution has happened; there is activity in his streets; there are murmurings in his own court. The question is does he need to attend to these signals? Can he ignore them? Can he suppress them? We now know that to the extent that Louis attempted to either ignore or suppress the signs that signalled a fundamental change of perception among his people, he assured his position in the short run but finally jeopardized his own life and the institutions he embodied.

It is not clear whether he and his court could have accommodated themselves to the new mood which was sweeping France. The significant historical fact is they did not think it was worth the effort.

As this example makes clear, the thought that governments can finally control and co-opt the profound change that is now taking place is an illusion. But while the change is beyond the control of governments and organizations, it is not beyond their understanding.

There are things any institution, including governments, can begin to do now for the sake of the future in light of fundamental change. Not the least of these is to develop a competence to openly explore and understand what it is that is happening among and to us. Even this would provide a much-needed sense of legitimacy and a sign of hope to those who are struggling to make more sense of their lives and the world in which they live so that they can discover a pattern and a path of action which enhances, rather than betrays, the future.

Two fundamental intentions animate this paper. The first is to set out the case for seeing our time as a time of fundamental and foundational change. The second is to set out and explore the implications of such fundamental change for the policies, programs and practices of the wider society and of the federal government in relationship to labour markets and work.

The first three chapters are devoted to fulfilling the first intention. Not only the fact, but the absolutely formative, if often ignored, role of foundational images is noted (Chapter One). This is followed by a discussion of the nature of the changes which are now occurring in the foundational images which underlie Western society in general, and Canadian society in particular (Chapter Two). This is followed by a discussion of the changing understanding of what it is to be a human being, and what it is to work. The understanding that is still common to our culture--that each individual should have a job--will be contrasted with the emerging understanding--that each person should pursue and be engaged in his or her own life's work (Chapter Three).

The material in the first three chapters draws heavily upon the work of such persons as John Macmurray, Stephen Toulmin, Willis Harman, Wilfred Cantwell Smith, Peter Berger, Theodore Roszak, James Robertson, and others who have explored the nature of the transformation which is now occurring. Those who are familiar with this literature will find a brief summary of the argument at the end of Chapter Three, should they wish to turn directly to it.

Chapter Four explores the implications of the transformation for the world of work. Chapter Five explores directions in which the Government should move, and specific steps which can be undertaken now in the light of the transformation.

The Logic of this Paper

This paper presumes the essential adequacy of the following chain of logic:

- That strategies and plans encompass and are prior to programs and procedures;
- That goals, roles and policies encompass and are logically prior to strategies and plans;
- That a sense of life which includes a fundamental sense of purpose, direction and identity encompasses and is logically prior to goals, roles and policy;
- That a sense of reality, our relationship to it, and what is finally most important to human life, encompasses and is logically prior to a sense of life.

Figure 1 is a graphic representation of this chain of logic. It sets out the essential levels at which it is possible for human beings to be critically conscious, and therefore act intentionally. It should be noted that for any society or for any person or organization, there is content at all of the six levels, whether or not those involved are conscious of them. Accordingly, if one is not aware of the foundations which have shaped one's own society and one's own behaviour (the bottom two levels), this fact does not remove the formative power of the sense of reality or the sense of life implicit in any culture. It only means that those in the culture cannot act consciously and deliberately in relationship to it. To this extent, they will not be able to understand behaviour.

This paper, then, is in full agreement with Lord Keynes when he said, towards the end of his General Theory, "The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed, the world is ruled by little else. Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist."

A MODEL OF THE LEVELS OF HUMAN INTENTION AND HUMAN ACTION

LEVEL OF ANALYSIS	DECISION RULES	QUESTION ANSWERED
Unpatterned individual actions and artifacts	none	none
Tactics - Operations (programs)	Regulations Rules Operating procedures	What should I/we now do; Who/what should I/we do it with; and how?
Strategies and Goals	Plans	How should I/we approach my/our objectives? What specific achievements will indicate my/our progress?
Objectives Role Mandate	Policies	What are my/our basic time-limited objectives, roles, relationships and authority (mandate)?
Continuing identity and Foundational Intentions (Character--sense of life) Paradigms	Principles Purposes Vision Values	What am I/are we doing on this earth? Basic continuing motivation, purpose and direction
Deepest insights, images into the nature of self, society and reality	The patterns and logic of dominant foundational images (creeds)	Who and where am I/are we? Basic continuing sense of self and reality, and location within it

Figure 1

But the matter is even more profound than is stated by Keynes. For even the fundamental ideas by which any society lives are not themselves bedrock. Rather, ideas--the sense of life--reflect, presume and reinforce a set of underlying images and insights into the nature of reality, our relationship to it, and what is important.

It is this step beyond central ideas of a sense of life--beyond paradigms--to the underlying sense of reality that is central to this paper.

The fundamental hypotheses of which this paper is but one expression are that the underlying sense of reality which has been the fundamental mark and foundation of Western culture is no longer tenable in any form; that this fact lurks behind the increasing social and economic disorder of our day; that the suspicion that this is the case presents a crisis of the first magnitude in Western culture. I use crisis here in the Chinese sense--it combines both great opportunity and great danger. Accordingly, the appropriate response to our time, if we are willing to do our homework, is one of joyful/hopeful pessimism.

In writing this paper, I realize that a discussion of the images and sense of reality which underlie Western culture is not yet common among us, even in our universities. In short, we are not very good at this kind of discussion. If this is recognized from the beginning, then we will be less likely to blame ourselves in a guilt-ridden way if we discover both the joy and the frustration of such explorations.

Nevertheless, it is my experience, and if recent publications and conversations can be believed, the experience of an increasing number of persons, particularly in North America, that a discussion of the foundations of our lives as persons and as a society is required if we are serious about sustainable effectiveness and success.

On the one hand, this is awkward and inconvenient, because, particularly as institutions, we are not prepared to enter the discussion as if this is the case. On the other hand, ours is an opportunity for freshness and energy that few generations experience. Past trends, even profound trends, need not be our destiny. Herman Kahn to the contrary, the "long term multifold trend of Western culture" will not be the basis of our future.

If we accept the point of view that foundational issues are central because the foundations of our lives and our society are changing, what can be said about our present situation and condition?

First, the essential images, patterns and dynamics of Western culture in general, and North American society in particular, can be mapped and understood. In their light, what is happening to and among us is not surprising. We are both developing and being stressed precisely the way that we should expect a late industrialized post-Renaissance society to develop and be stressed.

Second, we can expect that personal and organizational levels of stress and breakdown will increase to the extent that we continue to deal with our situation and our future "in terms of" and on the basis of understandings of reality which are now common among us. This implies that we do not suffer from the inconsistent application of dominant images of our culture. If this were the case, then we could set things right by becoming more systematic and consistent. This, of course, is the presumption of those who now argue for "systematization" and "rationalization".

However, such action does not cure our ills but threatens our well-being, for we suffer from the increasingly consistent application of our dominant images. Although it is seldom recognized, we owe our "success" of the last 200 years to the fact that up until recently we have been unable to impose our dominant understandings of reality in all areas of life in the consistent way that we are now able to do. In short, as human beings we have lived in the cracks of our inconsistency. This is what has saved us. Now that these are being covered over, it should not surprise us that the pain of both persons and the planet is increasing.

Accordingly, we suffer from a failure of nerve, which is literally a failure of confidence--we no longer move "with faith" that the way we are living is reliable and adequate to the future.

There is, then, both a "push" and a "pull" into a new future. The push comes from such public icons as "acid rain" and the "Love Canal", from figures on industrial absenteeism and drug use among our children.

The pull comes from the realization that there are other images and understandings of reality, the nature of persons, community and the earth, and therefore other ways to organize ourselves for a common life with one another.

We face the choice of enforcing old behaviours by increasingly repressive and authoritarian measures, or learning to engage with each other in a way that allows us to discover a new understanding of reality and a new basis for our life together.

For some, this paper may ring true enough to be convincing. For others, it may be read of an articulation of an hypothesis with which they should be familiar if for no other reason than that it is gaining both credibility and strength.

The treatment is dense and synoptic rather than elaborate and exhaustive. The intent is not so much to convince skeptics, but to state the case clearly enough that some of its implications can be seen and explored by those who share some sympathy with the emerging understanding.

The essential point of the hypothesis is not merely that the most fundamental understandings by which we organize ourselves should change (a proposition I deeply believe), but that such understandings are in fact changing. We are in the process of learning that the earth, human community and human beings are not what we now take them to be.

From this point of view, it can be seen that no society which is founded upon, or shaped in light of, the now-common understandings of reality will be adequate to human and non-human life. Our need is not merely for new policies, nor even for a new paradigm which is based on present images. Rather, we require new policies, strategies and programs which reflect a new paradigm which itself reflects a new understanding of human and non-human life.

From this point of view, any human society is, in effect, an answer to the question, "How should we organize ourselves given our understanding of what is real, how we know and relate to that reality, and which aspects of that reality are most important?"

Or as my mother used to say, "First understand, then govern yourself accordingly."

This paper is written in the hope that it makes some contribution towards the development of adequate understandings and responses.

SECTION ONE

The Fact of Foundations and That They Change

"Much of what passes for future-think is an imagination of what the present would be like if 'it worked right' . . . It is an imagination dominated by now, which aims to imprint the 'best' of now on the future. The trouble is that the best of now is not very satisfactory."

William Birenbaum

This quotation expresses the central tension of our time--a question which has not yet been institutionalized, but which is emerging within and among an increasing number of us.

Where does the future lie? Is there a humane future on our present path? Is the "best" of what we now know how to do good enough? If we "try harder" and do "more", will we be fulfilled?

Or . . . Is even our "best" beside the point, because we are fundamentally wrong-headed and mis-directed? Does the future lie in doing "other", rather than "more"? If so, what is required of us to reach it?

I recognize that, as institutions, these questions are not yet operationalized. As institutions--whether churches, government departments, businesses, universities, or even voluntary organizations--we presume with Avis that "trying harder" is the key to the future. Accordingly, we seek to refine and extend our present sense of what life is about and how to organize for it. The proposition that the future may be fundamentally different from the present--that ours is a time of change as fundamental as the Dark Ages/Renaissance--is not seriously entertained or acted on by any of our institutions.

Now it is true that we have made progress. We are conscious of, and therefore able to deliberately act in relationship to, levels of understanding which only a few years earlier escaped us. Even church congregations know the difference between: (a) goal setting/policy; (b) strategy/planning; and (c) operations/programs.

But strange as it may seem, we give little thought to whether there are additional and more fundamental levels of which we must become conscious and at which we must learn to act. Rather, like the student movement of the '60s, we are impressed with the power of our understanding relative to that which is common in the culture, and we rest on our oars rather than doing further homework. We are not unlike most socialists who, because they have a late-19th century analysis of industrial culture--as opposed to the early to mid-19th century analysis of their opponents--are convinced that theirs is the way to go, without wondering whether any form of the 19th century--early or late--is in fact appropriate to the 21st.

Excited by a new-found capacity to "see better", we are not witty enough to ask whether there is a yet more fundamental distortion in our perceptual patterns. This blindness ensures that we remain essentially error-prone. We do not even suspect, let alone fear that our new understandings will allow us to damage systematically what earlier we could only damage in an ad hoc manner.

But if we turn from the organizational to the personal mode of our existence, we find a different story. As individual persons there is a remarkable unsettledness among us. We are not as sure as we once were what to believe, what to think, or even what to do.

This fact has been caught by Thomas Berry:

It's all a question of story. We are in trouble now because we do not have a good story. We are in between stories. The Old Story--the account of how the world came to be and how we fit into it--is not functioning properly, and we have not learned the New Story. The Old Story sustained us for a long period of time. It shaped our emotional attitudes, provided us with life purpose, energized action, consecrated suffering, integrated knowledge, and guided education. We awoke in the morning and knew where we were. We could answer the questions of our children. We could identify crime, punish criminals. Everything was taken care of because the story was there. It did not make men good. It did not take away the pains and stupidities of life, or make for unfailing warmth in human association, but it did provide a context in which life could function in a meaningful manner.

Our anxiety is rooted in the fact that as human beings, the experience of the last 35 years of economic progress has not been unmitigated blessing. The

"spill-over effects" of progress push themselves at us until they can no longer be ignored. Increasingly, our society and our own lives are dishevelled. Orderly patterns are blurred, and increasing amounts of energy must be devoted to cleaning up after one another. We begin to wonder whether success is worth the price. We move from confidence, to anxiety, to fear.

Hannah Arendt pointed out in her last book, On Thinking, that "all thinking is stop and think". She is saying that we are driven to consciousness, and therefore, to deliberate thought, by failure--when things go badly. There is evidence that, while as a society we are not yet stopped, as persons increasing numbers of us are slowing down and wanting to think again about what it is we are doing and how best to achieve a common and fruitful life together.

Our uncertainty and anxiety can be seen in the sense now common among Canadians that the '80s will be more stressful, unpredictable and unsettling than the '70s. It can be seen in the now-common sense among young parents that their children will not have a better life than they have. This latter fact is doubly important in the light of the deep commitment in Western culture to progress and to the deeply ingrained assumption that if the parents work hard and sacrifice, their children will always benefit. This assumption has substantially eroded. Whether this erosion is temporary or permanent, we do not yet know.

Consider also the growing interest in the future and futures studies. In my judgement, this interest is more important as a symptom of our anxiety about the over-all directions of our society and what they imply for our future, than as a substantial debate. In the '50s and the '60s, we did not do futures; the cry was, "let's get on with it!" If we had a question, it was not what do we do, but "how do we do it?". Even the design of our new institutions, including those designed to pursue truth, was not marked by deep reflection on what we should be about.

This mood is now changing. Increasing numbers of speeches by cabinet ministers, by bank presidents, and on the luncheon circuit, are not addressed to how to do it, but speak to our anxiety that the future is no longer clear, and we are no longer sure what it is we should do and be about.

Or consider the growing literature--now a world-wide discussion--on fundamental change. The Club of Rome has moved from proclaiming the Limits of Growth (1971) to a Dialogue on Wealth and Welfare (1980). They are attempting to move beyond the Industrial Revolution, beyond Cartesian rationality, and beyond the GNP, to a new understanding of values, wealth and welfare, which is a synthesis between economics and ecology. This paragraph from the preface, by Aurelio Peccei, speaks for itself:

Dialogue on Wealth and Welfare focuses in a very broad sense on economics. It points out that the current paradigms of economics and the philosophy underpinning the notions of wealth, welfare and value derive from a cultural experience that originated in Europe a couple of centuries ago and was later adopted in the so-called developed countries. Whatever its merits; it can no longer offer orientation and support to the heterogeneous community of nations of our time, which, despite the growing global interdependences and the planetarization of problems, is characterized by a great diversity--and richness--of cultures and by profound cross-purposes. Human power, itself skyrocketing beyond the wildest expectations but, alas! spearheaded by the power of self-destruction, demands not only a fresh, diverse concept of ourselves and our world, and of our place and responsibility in it, but also a vision of our economy, as new and revolutionary as the Einstein cosmology was in comparison with the Newtonian concept.

Even Alvin Toffler has moved from a mechanistic understanding of change, as set out in his 1971 Future Shock, to an exploration, in The Third Wave (1980), of the hypothesis that ours is a time of such fundamental transformation that no person or institution will finally be left untouched.

Consider also the difference between Future Shock and The Aquarian Conspiracy (1980) by Marilyn Ferguson. Future Shock gathered the evidence that we were in the midst of uncontrollable, disorienting change, to which we must adjust. The Aquarian Conspiracy explores the view that fundamental transformation is occurring and can be seen in the human activity of deeply-committed and caring persons. Further, it does so by drawing on evidence from the cutting edge of virtually every field of human endeavour.

The essential point is that, whether it is recognized or not, or whether it is valued or not, increasing numbers of North Americans are actively exploring alternative understandings of life, both for themselves and for their society.

What is more, this is being done in a conversation which is becoming increasingly integrated. Those who pursued personal growth in movements for humanistic psychology find themselves driven to the discovery of the social and historical nature of human existence. Therefore, they now focus on personal transformation in the context of social and planetary transformation, and they work at testing and understanding the social significance of profound personal re-orientation.

On the other hand, futurists who earlier focussed on objective measures and objective trends (the amount of coal in the ground, pollution in the environment, and people to mine it) are being driven to explore and understand the deep cognitive and psychological structures of human life because they discover that, as we now live, what we call information no longer "in-forms" us adequately.

These trends can be summarized by saying that the fundamental dynamic of the last 80 years has not only been to extend our consciousness of time and within space, but to push us to greater depths of awareness.

It is now recognized, although not yet commonly understood, that we are responsible for more than what we "do" in the sense of our individual and organizational behaviour. Finally, although none of us can shed our skins overnight, we are in some sense responsible for the underlying insights by which we live and the shape that they give to our imagination and our consciousness. We are responsible for the shape and content of our consciousness, for the very terms by which we intuit, dream and scheme.

We are being driven to recognize the importance of the human imagination as—contra-Marx—the most powerful, formative force in our lives and our society.

Consider John W. Dixon Jr.:

The failure lies in the dessication of the imagination for it is in the imagination that the world is shaped. The culture is so destructively sterile, not because it has evil institutions or is run by evil men, but because the images which shaped it once to creativity are no longer adequate to the world . . . That which was alive is dead, but to clean

it out is of no avail if the same images return worn out and exhausted.

Or E.F. Schumacher:

Although man shapes technology, once he has shaped it, technology tends to shape him. It shapes him, his pattern of settlement, his lifestyle, and also, as it were, determines the "essence" of his political system. That is to say, the shape of technology has become the dominant formative agent, and without changing technology, nothing important can be changed. The good intentions of town and country planners come to nothing; vast public expenditures come to nothing; even political revolution changes nothing except the composition of the ruling clique, unless there is also a change in the shape of technology. (italics added)

If these be true, it implies the true wealth of nations is not our productive and consumptive capacity, as measured by our GNP, but by the capacity of our people to be open to new understandings of life, and to responsively embody those understandings in new personal, societal and organizational forms, and to do so without being stressed to the breaking point.

I am suggesting, then, that any successful attempt to understand, and therefore respond to, the present turmoil and uncertainty in our society--including our labour markets--must include a capacity to deal consciously and critically with the five levels at which we as human beings can act, which were set out in Figure 1 in the Introduction.

I am suggesting further that a consensus is emerging in our own time which acknowledges that in any given person, organization or society, there is definable content at all of these levels, whether or not those who are acting are aware of it, or would admit to it.

Further, consistency within or among the different levels is not an absolute requirement. As noted above, it may not even be desirable, if the underlying images of the culture are in fact inappropriate and ill-founded. However, there seems to be some historic evidence that in order for a culture to have staying power, it must revolve around a relatively small set of reasonably consistent insights which it is able to effectively embody in the rhythms and patterns of what are taken as normal life.

This layered understanding of the levels at which we can be conscious, and therefore act, can be used in a number of different ways.

I have already suggested that it can be used for historical analysis; that the actual push from the surface down to at least the level of policy and objectives can be charted, particularly in the last 40 years.

I have suggested further that it is not an accident that the anxiety of our own time is manifest in a dim and not yet fully articulate recognition of the importance of the underlying issues of the foundational intentions, purposes and character, of persons, organizations and societies. In short, the anxiety which is beginning to surface in our own time is the anxiety that we are increasingly well-organized to head in the wrong direction. As the old joke goes, "we are lost, but we are three days ahead of time."

It can also be seen that part of the understanding of modern Western culture is that the foundations--the two bottom levels: our sense of life and our sense of reality--are either unimportant, and therefore can be ignored, or purely private matters, and therefore can be ignored, at least for public purposes. Either understanding brings the same result. Accordingly, there is little developed competence in modern Western societies, including Canada, to assist people in their social and institutional roles to face, explore and understand the nature and context of the foundations of their lives or of their society, and the fact that these foundations are changing.

Our reluctance in our organizational roles to deal with underlying issues, of both value and cognitive structure, is in part based on our sensitivity to the kind of damage that can be done when governments and other official bodies make it their business to develop a single orthodox set of values which are imposed on the culture. Accordingly, we are a country without an "established" church.

However, the removal from public discussion of foundational insights and issues has left us unable to cope with public issues as if they are deeply connected to human life. This renewal has also left us insensitive to and unable to cope with the fundamental transformations now occurring in the foundations of our own lives, and of others in our society.

Accordingly, we misunderstand and do not appreciate the hunger which is expressed by so many for public and institutional space which is informed by deeply human insights and commitments; for public and institutional space which is worth making a moral and deeply personal commitment to. We are insensitive to the degree to which we have excluded ourselves as persons from public space. Accordingly, we are surprised and offended by the hunger which is seen in those we identify as "the right" for a more integrated society, for a world in which human values are reflected not only in the home, or the community association, but in government, commerce and even urban design.

So the question of foundations can be seen to have two aspects. There is the prior question of whether we will try to defend our present sensibility and continue to divorce the foundations of our lives and our sense of life from the creation of public space in institutions. To make this choice is to deny the drive towards wholeness, which is so central to the emerging sensibility.

But to opt for wholeness raises rather than avoids the second foundational issue--namely, by which set of images and insights will we live? Is it enough to reaffirm the traditional images and insights, but to re-integrate them again into public space? Or must we face the more radical prospect of exploring alternative images and learning to reshape the whole of our society in terms of them.

Given these distinctions, we can now shed light on the main political choices which face us. Liberal Democrats presuppose that the inherited foundations are sound and that they are essentially private; that we protect ourselves as persons best by systematically excluding personal references from public space. In partisan terms, virtually all Liberals, most Socialists and many Conservatives in Canada share this view, as does the Democratic party and northeastern Republicanism in the United States.

The second view seeks to reaffirm the traditional foundations, but to integrate them again into our common and public life. Hence, both the nostalgia for the past and the hunger for an integrated life which can be seen in Ronald Reagan and many of his supporters. Neither the power of the Moral Majority nor its support for the President-Elect are surprising. Some Canadian Conservatives also share this view.

The third option--the one which will be explored in this paper--sympathizes with the hunger for a more integrated sense of life, which is one of the marks of the new conservatism, but rejects the sense that the traditional understandings of reality implicit in our society are adequate to the future. The third option recognizes that the present faces us with the double requirement: We must move towards a society which understands, discusses and is willing to act upon the foundations of the common life of the people, as if these are matters of public rather than private import. However, the foundations on which we build cannot be those we have known in the past. Rather, we are called to create a new and more integrated society on the basis of insights into the nature of reality, self and society which are only now beginning to emerge into public view.

In order to face this double challenge, the fact and the importance of the foundations of our lives must be understood, at least by those who are in any way involved in giving shape to the society. Here too there is a double task: We must become sensitive, first, to the way in which the foundations of our lives are reflected and reinforced in every day life, and second, to the alternative clues to and images of reality, which are beginning to emerge within and among us.

What is required to successfully attend to such clues?

Here we are helped by Wilfred Cantwell Smith. In a personal correspondence several years ago, he wrote:

I have spent much of the last forty years endeavouring to understand world views other than those that we in the West have inherited; and in the last several years have been particularly concerned with the question of what is involved in the endeavour to understand and to help others to understand an outlook different from the one that one already has. One of the conclusions to which I have come is that in order to understand a different view, especially if it be radically different and/or profound, comprehensive, humane, one must oneself become a different sort of person . . . One gets the feeling that there still lurks here a notion that concepts can be readily understood just by deciding to act on them. On this last point: one of the fundamental difficulties, for instance, standing in the way of a person with one outlook (whether a scientific, or a technological, or a Christian, or a liberal, or other) understanding a quite different outlook is that a certain humility is required. Yet suppose it be true, as my observation would attest, that people without humility cannot understand others; and also, cannot easily become humble. Yet humility is not something that one can attain simply by opting for it!

Smith here captures the essence of the beatitude that it is the meek that shall inherit the earth. It is important to remember that the Greek word for "meek" can be translated as "debonair". In short, those who inherit the earth are the ones who understand what is happening; the witty ones who get the point and are to the point; the ones who know what's "going down".

How, then, do we develop the ability to understand what's happening? Smith suggests the key is humility. Being so radically open and sympathetic to fundamentally alternative understandings of this earth and life on it that we are willing to explore them, probe them, and even be shaped by them, is required if we want to understand.

It is not surprising, then, that understanding, humility and respect always go together. Nor is it surprising that those who in our own society cry for respect--Indians, women, Inuit, the unemployed--all claim that as a society we neither understand nor respect them.

It is the view of this paper that an understanding of the way in which the foundations of our lives and of our society are in fact changing is the pre-requisite to understanding the essential rhythms and dynamics of Canadian society in the late 20th century. Therefore, a short statement on foundational change is in order.

The critical point is that we cannot change the foundations of our lives the same way that we change our socks, or even, in Canada, our husbands or wives. In the latter cases, there is a clear break between before and after and no overlap between them. Such change is unambiguous and relatively tidy. At the least, one knows at any given moment where one stands.

But foundational change is not like this. It is glacial in speed, generational in length, and ambiguous in character. The analogue is not changing socks or marriage partners, but the transformation of dependent ten-year-old children into reasonably self-directing forty-year-olds, who themselves have dependent ten-year-old children.

In some appropriate senses, the forty-year-old is "the same" person as he or she was as a ten-year-old. Yet it is also appropriate to speak of them as transformed--as fundamentally different. What is more, the difference is qualitative and not merely quantitative. It is not just that forty-year-olds know more and can do more than ten-year-olds; they can know and can do things that are genuinely other than anything that a ten-year-old can know or do, or attempt to do, or dream of attempting.

Another image of transformation is that of facing, facing up to, and dealing with the patterns of sexism that one finds not only in oneself but in one's culture. The first response is that there is nothing to look at--that it is all an invention of others who for some reason are hostile and dissatisfied. Then the penny drops. The patterns are seen to be both real and binding. However, the more one works at unravelling the patterns and becoming independent from them, the more one understands that, given the depths of the patterns, one is engaged in a life-long task. One identifies and works at obvious patterns, only to be faced by those that are more subtle and more persistent. The better we get at seeing new patterns, the more we will be able to see the antecedents that pre-date our own time. The more we are able to see the patterns that bind us, the more we will understand how subtle and persistent we must be if change is to be effective. One suspects that a lifetime is not enough.

So with foundational change. It has taken us in Western culture at least 800 years to develop, refine and take on our present shape. Accordingly, there should be no expectation that the experience of transformation will be other than lifelong, not only for us but for our children.

Here John Macmurray is helpful, in the introduction to his 1953 Gifford Lectures, as he underlines the depth and subtlety of foundational issues:

It is one thing to discover the presuppositions underlying a historic tradition, and to recognize that they are no longer tenable. It is quite another, if that tradition is one's own, to track down all the effects of those presuppositions upon the body of belief and opinion which one has inherited. The influence of the old assumptions is pervasive and unformulated. It is not possible even if it were desirable, to empty one's mind completely and start afresh in a condition of intellectual innocence. It is only to be expected, therefore, that I have carried over much from the old order that should have been left behind, and my tentative theorizing will be

found liable, at many points, to the objection that it still presupposes what it purports to reject.

One immediate implication is that we ought not to measure our own or our society's progress in less than two- to three-year spans. This allows enough time to get some "measure" of both progress and direction. If we measure in less than this time, our opponent's inability to learn and to change will lead to frustration, and the conviction that the game is lost. We will block the very growth we seek.

Having argued that foundational images are central, I will now consider the content of the images which have been and are still dominant among us, and those which are beginning to emerge.

SECTION TWO

Dominant Images — Changing Images

A Bit of History

It is commonly said that an understanding of the past sheds light on both the present and what we may become in the future. So it is when it comes to understanding the foundational images of our culture and how they are changing. What we are, and what we can become, is best understood in the context of what we have been and how we came to be what we are.

The essential focus of this paper is on foundational images and the way in which they, over time, come to shape those who are gripped by them. They shape our formative ideas; our underlying purposes, directions, pursuits and character; the forms of our societal organization, the patterns of authority, and the patterns of our technology. All of these are best seen as manifesting, reflecting and reinforcing our foundational images.

If this be the case, then the crucial times of history are not the times in which new technologies burst on the scene, but the times in which human beings are struggling to a new understanding of reality, and accordingly, a new sense of life. In these terms, the fundamental dividing line in Western history is the so-called Dark Ages/Renaissance, and not the Industrial Revolution. Rather, the Industrial Revolution can be seen as an understandable and logical outcome of the ideas that burst on the scene in the Renaissance, which of course were nurtured in the soil of the Dark Ages.

This suggests that, whether it is understood at the time or not, the technology and forms of organization of a people is finally the technology and forms of organization which are consistent with and permitted by their underlying sense of reality and of life. Reflection on the use of technology within China or India makes this clear.

It is at this level that one can best account for the differences between pre- and post-Renaissance Western culture, and between Eastern cultures in general and post-Renaissance Western culture. It is also in these terms that one should speculate about the difference between our own post-Renaissance culture and the culture that will emerge over the next several generations.

The difference between this orientation and that of Marx on the one hand, or Alvin Toffler on the other, can now be understood. It is the difference between those for whom deliberate and self-critical human consciousness is the key to human life and to human history, and those for whom human consciousness is finally an epiphenomenon of our technology and living arrangements. Strangely enough, both Marx and Toffler fall into the latter category.

The essential breakpoints of history in Toffler's The Third Wave are breakpoints in the pattern of our living arrangements, and not in the pattern of our imagination: the shift from hunting and gathering, to agriculture, and the later shift from agriculture to industry. Likewise, he sees our own time as a shift from an industrialized to a post-industrialized society. He explores the technological and organizational changes of the present, and seeks to infer their psychological and human implications. But he is less successful in understanding Hitler's Germany or the deep yearnings which presently animate the experience of many. Nor is he able to sustain thought about the eventual organizational and social implications of the changes that are now taking place within the human heart and mind.

But the point is made. This is not the place to explore these differences further.

Pre-Renaissance Western Reality

From the perspective presupposed in this paper, pre-Renaissance Western societies—Egyptian, Greek, Arabian—can be seen as resting on essentially similar foundational images. They share a relatively-common underlying set of images about the world, human life, and how one would organize the latter in order to appropriately honour the character of the former.

Pre-Renaissance Western societies, in one way or another, all reflect a sense that the reality of which human life is a part is ultimately one, harmonious and unchanging. These are three of their foundational images.

Accordingly, in such societies the distinctions between public and private, between society and individual, between sacred and secular, which are so central to our own imaginations and social organization, do not exist. They are literally unthinkable.

Science is not experimental and manipulative, but descriptive. One classifies the things of the world but does not alter the. It is unthinkable that man could change the way things are. Rather, the requirement is to understand the way things are, and to live in harmony with the basic patterns of reality. This demand is at heart of the "good life".

Further, one's person and not only one's place in life is defined by one's role. In living one's role, one is an integrated, complete human being without the tension so familiar to us between home and work, career and person.

It follows that in such societies, there would be no concept of employment or of unemployment; no Department of Employment; no unemployment programs. There would be no labour force, or labour market. All of these are post-Renaissance inventions which presuppose a separation between persons and the social order which was quite foreign in ancient Greece, ancient Egypt, or even until very recently, in Saudi Arabia.

In such societies life is a function of living harmoniously with the cosmic order which itself is reflected in the social structure, and in social relationships. One's status comes from faithfully reflecting the harmonies and patterns of the cosmos, and having this recognized by one's peers. There is no status in getting things done, in turning a profit, in piling up possessions as consumable items, or in treating others as consumables. Accordingly, there would be no market and marketplace mentality as we know it. There may be trade and technology, but both are held in check and shaped by the dominant images of the culture.

Whatever else can be said, it can be seen that those with a pre-Renaissance Western consciousness would have great difficulty in fitting into the patterns and structures which are taken for granted today within Canadian society.

If this were understood more deeply, it begins to provide clues which account for the inability of Canada's native people to live peaceably among us. They are not failed white men, but pre-Renaissance men. The essential structures of their consciousness and the essential structures of our society are at odds. It drives them to drink, despair and finally to death. It is tragic, even if understandable, that this fact is not recognized by most Canadians or by those who design programs for our native people.

From this point of view, what is important about both Iran and what we know as the Arab world is that they are even today essentially pre-Renaissance societies which are being forced in a matter of two or three generations to undergo a transformation which the rest of the West experienced over the last 800 years. From this perspective, one can not only understand or even predict, but sympathize with the stress, disorientation and deep anger which is now common in Iran--an anger which is yet to come, but will come, to Saudi Arabia.

We can also recognize that both the basic response to and understanding of Iran is essentially beside the point. It presumes that they can be understood and judged as post-Renaissance Western cultures. This demonstrates, if nothing else, our insensitivity to both the fact and importance of foundational images, both in our own culture and others.

The Renaissance Transformation

While some elements of our modern consciousness can be traced back beyond the Renaissance, the Renaissance is the key to understanding present-day Western culture. It represents the first flowering of fundamentally different images of reality.

The essential shift which occurred in the Renaissance is from a world which is one, harmonious and static, to a world which is ultimately but not

obviously one. Rather, it is categorized and therefore individualized and pluralized.

The following four words capture the underlying images of Western culture after the Renaissance: unchanging; compartmentalized; external; and obvious.

The analogy of a jigsaw puzzle may help. A completed jigsaw puzzle is in fact made up of several--possibly hundreds--individual pieces. But when it is complete, we see the overall pattern, not each individual piece. Each piece is significant as it contributes to the overall gestalt of the whole, and not in and of itself. It is only noticed when it is out of place. In its place it is virtually absorbed in the whole. So it is with pre-Renaissance societies.

The Renaissance represents the discovery of the individual pieces--the fact that life need not be dealt with only as a whole, but according to a wide variety of categories. This discovery, for the first time allows genuine difference to be recognized and even honoured. This discovery lays the base for liberalism.

So, with the Renaissance, distinctions arise between the sacred and the secular, between church and state, between public and private, between thought and action, between work and recreation, between self and social role, between government and business, between life and entertainment.

But these are not the only divisions which emerge. There is also a fundamental division which cuts through all of the above--namely, the distinction between that which is obvious, measurable, public and unchanging, and that which is subtle, immeasurable, private, historically conditioned. The former is called objective; the latter subjective. Regarding the former, there can be authoritative truth; regarding the latter, only opinion.

In this, the basic dynamic of the modern world can be seen. Genuine differences between and among human beings and societies are recognized and honoured to the extent that those who insist on the differences are willing to agree that the differences have no operational significance to the common life. In our society, the price of recognizing significant difference is the acceptance of the fact that the difference has no social significance.

To this day, we continue to be bedevilled by those who insist that they are different, and that this needs to be publicly recognized. Consider, for example, the Mennonite wish to be excluded from the Canada Pension Plan. Or the desire of Indians to be recognized as Indians and treated accordingly. Or the sense that prayer has no place in public schools.

It is in this light that we must understand the fundamental approach to human rights which is now common in Western culture. We protect certain aspects of our lives from the imposition of others, by removing the protected aspects from our public and therefore our common life. One has a right to be black, or an Indian, or a Baptist, or even a woman, but not for purposes of an interview for a job. Public life must be controlled by measurable, objective and publicly-known standards, about which there can be no disagreement.

For public purposes, reality is seen to be compartmentalized and unchanging. The most fundamental division is between that which is public and common, and that which is private and ideosyncratic. This distinction having been made, that which is private and ideosyncratic drops from the public agenda and from public view. We all know it is no business of ours what our employees do on the weekend, or with whom they live, or whether it is with or without benefit of wedlock. We respond positively to the assertion that "the state has no business in the bedrooms of the nation".

The reality of which we are a part and which is common to us all, and therefore the reality of public life, is seen to be essentially unchanging and categorized. Therefore, once something is known about the world, that truth can be taught authoritatively, at all times, for all places. Those who disagree can, if necessary, be forced to agree, or be written off as of no further import to the discussion. The use of coercive authority to deal with those who dissent about publicly significant truth is required by this understanding. It was not invented by Louis XVI, nor has it diminished in what we now know as liberal democracies.

The fact that reality is categorized means that things can now be understood in and of themselves, rather than in context. Hence, the famous assertion of British empiricism that "a thing is what it is and is no other". There is a confidence that things can be dealt with in themselves, by themselves,

without reference to their relationships or their context. In such a world, nothing could be more natural than to develop institutions which pursue truth along specialized lines of what we now know to be "disciplines", or to be certified as an authoritative expert in a discipline without knowing about the understandings of the world developed in those disciplines outside one's own. It is not an accident, then, that there is a deep sense among us that physics can be done without english, and both without philosophy, and that economics can be done without reference to power, and both without a deep understanding of the yearnings of the human heart. The latter, of course, no longer has a place in public discussion.

We as human beings come to know the world by being passively impacted by it. Coming to know is not so much an activity as a stance of passively receiving and allowing ourselves to know what is there. One responds to that which is external. Accordingly, both authority and motivation are located outside of each person. Human beings are seen as essentially passive creatures, which need to be motivated and who need to be under the authority of some controlling structure. Even a superficial acquaintance with the development of organizational theory and our treatment of workers as needing to be motivated, confirms this sense.

When the question is asked, "Which aspects of the world are most important for public and social purposes?", the answer is given, "That which is obvious, and therefore, that which is measurable." Over time, the sense develops that only what is measurable, testable, and literally so obvious that any fool can see it, is of importance to our public as opposed to our private lives.

If one understands these core images and how deeply they are imbedded in post-Renaissance Western consciousness, then the essential rhythms of post-Renaissance Western history should not surprise us. Consider:

- The doctrine of sovereign states is the application to states of the self-contained and fragmented sense which underlies the whole society.
- The development of the doctrine of private property and of persons as separate and self-contained individuals are both expected and predictable.

- The fascination with mathematics and the attempt to reduce the whole of the natural and the common social world to mathematical formula which express unchangeable laws of nature.
- The conviction, not only among philosophers but in our board rooms, that "clear and distinct" ideas are best. We have no tolerance with those who babble.

In this light, it is not surprising that mathematical and mechanistic analogies should come to dominate our consciousness; that the universe should be seen as a giant machine; that human arrangements should be understood as "mechanisms"; or that that arm of the Privy Council Office which considers the overall organization of government is still known as the "Machinery of Government" office.

Similarly, the development of what we know as bureaucracies--the division of organizations into separate and self-contained bureaus, is not surprising. Nor is it surprising that all organizations--from churches, to schools, to factories, to voluntary organizations--came over time to reflect this fundamental form. So today even Canadian Indians now know that committees should have chairmen, and that a particular person rather than the whole group should be responsible for keeping a record of decisions. Their grandfathers would be horrified.

In Section Three I will explore the structures and attitudes which are common in our culture in relationship to employment and the labour market, and show that they are in fact the structures and attitudes which we would expect to find in an industrialized, reasonably-developed, post-Renaissance culture. Now however, I wish to explore the understanding of reality which is beginning to emerge within and among us, with enough power so that at least an outline can be grasped and understood.

The Emerging Understanding of Reality

The key insights which are beginning to emerge as more adequate to the actual world in which we live revolve around the following foundational images: reality is relational; historical; differentially obvious; has an ecological integrity; and is differentially malleable. A brief word about each.

Relational: A relational sense of reality suggests that all things in the world are what they are as a function of the relationships of which they are a part, and into which they enter. Nothing is ever a wholly closed system. Therefore, it is inappropriate to attempt to either know or understand things in and of themselves. It is not only the case that no man is an island, but that no aspect of the reality can be understood in and of itself. This implies that rather than pleading with one another to have relationships--an assertion which presupposes that relationships are logically optional and that we exist apart and independent from them--we should plead with each other to be sensitive to the relationships by which in fact we are constituted, whether we recognize them or not. Insensitivity to relationships does not change the fact of them; it only changes their character. This is the case whether we are pouring waste chemicals in the ground and think that they are "gone" and that we have "got rid of them"; or whether we think that literally walking out of someone's life is all that we need to do to deal with our dependency on them.

Historical: It is slowly dawning upon us that all reality, including all aspects of human life, not only exist within time but are themselves deeply historical. Therefore, it is always appropriate to seek to determine the time frames within which things change. The range seems to be from microseconds to billions of years. Many things change so slowly that for most human intents and purposes, they change not at all. It is this fact that misled us in the past into thinking that some aspects of reality were essentially unchanging.

Differentially obvious: By this I mean the recognition that, while all aspects of reality are equally real, they are not all equally obvious to an inattentive observer. Some aspects of reality are so obvious that one cannot fail to see them. They are literally "bloody obvious"; if one misses them, you can bark your shins on them and draw blood. But many aspects of reality are such that sensitivity and training are required in order to apprehend them. This makes them no less real, only less obvious and more subtle. Such things are "blindingly obvious". Among other things, this raises fundamental questions about whose judgement we should trust, and whose deny, and what it is we are doing when we certify somebody to be competent after they have been tested only in relationship to obvious aspects of reality. Is a good bedside manner essential to being a good doctor? The emerging sensibility says, "Yes". But it is

important to understand that this answer is given not because a good bedside manner makes patients feel better, but because how we feel affects our cell structure.

Ecological integrity: By this I mean the recognition that finally reality is one--that its various aspects do hang together and are not internally contradictory. Reality is not singular in any simple sense, but rather hangs together with the integrity of an ecological system. Carl Sagan reflected this sense when he said in relation to the apparently impossible configuration of some of Saturn's rings: "It's not that the laws of physics are wanting, but that human brains have not yet been clever enough to explain this."

Differentially malleable: By this I mean the recognition that some aspects of reality are such that they do not readily yield or change in the face of human purpose or action. However, other aspects of reality are sufficiently malleable that, within limits, they take on the shape that we give them. Therefore, within limits different societies can shape these aspects in different ways. For example, human beings do similar things in all human societies. But it is a mistake to assume that when they are doing apparently similar things--as seen externally, as photographed by an observer--that they are in fact "doing the same thing"--going through the same human experiences. What is more, it is inadequate to account for such differences in our traditional terms, by saying that they are really doing the same things but we are interpreting them differently. While this description is commonly acceptable in the post-Renaissance modern West, it would be rejected in pre-Renaissance cultures, and by those who are moving beyond the Renaissance.

The question can now be asked: "What are the essential characteristics of a society which is carefully and deliberately organized in such a way as to reflect and reinforce the understanding of reality and of human life that is beginning to emerge among us?"

Some of the obvious features follow.

The foundations of life, whether personal or social, would be given great care and attention. They are matters which have both personal and public

significance. There would be a concern with the depth as well as the surface of human life. There would be a push beneath the surface to deeply understand any particular behaviour or human activity. There would also be great care to ensure that any particular institutional, architectural, organizational or physical arrangement was adequately reflected and reinforced the deep sense of life which was common to the people.

Not only the foundations but the fragility of social patterns would be recognized. There would be a sense of how long it takes to create social patterns to adequately reflect foundational images, and how little time it takes to undermine if not destroy social patterns. One would experiment, but "carefully, very carefully".

There would be a deep and common understanding of the need for self-imposed restraint. This, in turn, would reflect the common recognition of the need for limits and the willingness to abide by them. This recognition arises from the fact that many of the limits which are crucial to human well-being are in fact so subtle that they are easily over-ridden. Therefore, the society cannot afford to function only on the basis of negative feedback from obvious sources, much less by the imposition of external authority.

Similarly, there would be a deep sense of the need for and legitimacy of fundamental corporate self-criticism. This arises from a sensitivity to the importance of the shape of the human imagination, combined with a sensitivity to how easy it is for all of us to understand situations in ways that keep us comfortable, while others suffer.

It would be a society in which the potency of human beings would be taken seriously. Human beings would be seen not merely as those who can dominate, carve up and consume the earth, but who are co-creators of it. The fundamental definition of human beings would not be as roles, or as consumers/consumables, but as those who by acting with one another, are able to shape not only their own lives, but the earth of which we are a part.

There would be an overriding concern with wholeness and integrity--a desire to always ensure that all relevant aspects of a situation have been considered, because in principle there are no externalities.

It would be a world in which human beings would be defined primarily as agents, as those who are active in giving shape to life, both their own and other people's, and not as passive recipients of life. Human life would be understood in terms of the quality of relationships which are possible to those who are actively giving shape to the earth. There would, in other words, be both a cosmic and a social context for human activity, including human consumption. As with the pre-Renaissance world, only those things which fit within the context would be encouraged. Unlike the pre-Renaissance world, the adventure of man on earth would be seen to be an open-ended and historical journey, which demands responsiveness and capacity to risk, and not merely conformity to eternal patterns, or even laws.

In short, there would be a deep sense in such a society that each of us is not an individual but a person; that while it is true that we are each unique, the facts of our existence are that we live with, for and in one another, and our communities, and the earth, and are not independent from them. This shift in preposition from living "on" the earth, our communities, our families and one another, to living "in", "with", "for" and "by" them, is profound.

This shift of preposition would be as marked in the consciousness of those who inhabit organizations and positions in "public" life as it would be in those tending for children in the home. The now-common distinction between public and private spheres of life would be overcome.

Finally, such a society would be marked by a profound sense of respect. There would be a deep desire and drive to be open to and explore and finally understand other persons and cultures in terms that those persons and cultures recognize as adequate. There would be a common hesitancy and embarrassment to apply the categories of one's own experience to others to the extent that the others come from fundamentally different communities or societies.

Evidence for the Transformation

I have sketched, albeit briefly, some of the key images and understandings which have come to underly our culture, and towards which we are now

struggling. I have done so in order to be able to show that many of the activities and yearnings in our society, whether consciously undertaken or not, indicate that the images around which we have built not only our lives but our society are in fact changing. It is time to consider some of the evidence that this is the case.

I will not repeat or even extend the evidence for what I call the push away from the understandings and structures which have become common to late 20th century, post-Renaissance, Western societies. I invite each reader to develop his own litany of those symptoms which suggest at the least that we are a deeply troubled society.

The essential point is that only very recently have we in the West developed the ability to treat virtually the whole of our life and of the earth in terms of post-Renaissance. Therefore, it is only now that profound and pervasive indicators of stress and pain in ourselves, in our society and the earth are coming to surface. Such stress is a more reliable indicator of our inability to continue on this track than it is of bad administration or evil intent. We have reached the limits of our imagination. We are discovering that at the limit, the world we have been creating for ourselves is inherently painful and unstable. No amount of skilled repair work will set it right. Rather, the route to and for the future is not to repair but to abandon the path we have been on. We should do this not only because the present path is painful, but because a new and fundamentally more "realistic" alternative is emerging among us.

Consider the evidence.

Although it is virtually hidden from public view, there is a worldwide discussion, which is growing in both volume and competence, along the same lines along that outlined in this paper. The attached bibliography sets out some of the most important work in this area. (See Appendix B.)

For our purposes now it only need be noted that virtually all of the references have been written since 1970, and most since 1977.

The importance of context, relationships, a perception of human beings as active agents rather than passive recipients, is emerging again and again, from virtually every area of human endeavour. Those who are familiar with the discussion of alternative models of human and economic development; the discussion of and struggle towards holistic health; the discussion of and struggle towards the genuinely human; will recognize this to be the case. Conversely, inattention to context, relationships, human beings as active participants, are constant marks of our institutional and ecological failure.

This sense has been caught by Russell Ackoff of the Warton School in Pennsylvania, when he says that:

Successful problem-solving requires finding the right solution to the right problem. We fail more often because we solve the wrong problem than because we get the wrong solution to the right problem. The present worldwide concern with readjusting personal and social priorities reflects a greater and more pervasive concern with the problems we have failed to face than with those we have faced successfully.

This same sense--the attentiveness to contexts and relationships--was found by William Ascher to be central to accurate technological and social forecasting. Knowing the difficulties which have plagued and continue to plague forecasting, he set out to determine the features of those forecasts which have proved to be reliable. He discovered to his own surprise that the key feature is not the forecaster's technique, or even his technical competence, but rather a sensitivity to and understanding of the context which surrounds that in which he is interested. His main conclusion was:

The major determinants of accuracy are the "core assumptions underlying a forecast, which represent the forecaster's basic outlook on the context within which the specific forecasted trend develops." Assumptions are even more important to the accuracy of a forecast than the methodology used in making it.

Or one could consider the various manifestations of hunger for wholeness which are occurring within North America. They range from the street desire that "we've got to get it together", to those who pursue cults, even to their death (as in the case of Jonestown), to those struggling to take some responsibility for their own lives through such movements as humanistic psychology and the various therapies associated with it.

Or consider the fact that at the First Global Conference on the Future, held last July in Toronto, the track on "Personal and Planetary Transformation" was attended by anywhere from 7% to 12% of the conference, whereas the distribution according to the number of concurrent sessions, only accounts for 4% to 5%. In addition, the only two luncheon speakers who were sold out were clearly identified as transformationists--namely, Willis Harman of the Institute for Noetic Sciences, and Hazel Henderson. Even Herman Kahn, until recently senior guru among futurists, was seen more as an anachronistic relic of where futures had been, than of where our future should lie.

Consider the changes in our Sunday School hymns. We used to teach our children that faithfulness meant, "You in your small corner, and I in mine." The underlying image is individualistic. It suggests that the Holy Spirit works as does Adam Smith's guiding hand, by mysteriously bringing together the individual efforts of each separate component part.

Now however, children sing, "We are drops of water in a mighty ocean; we are sons and daughters of one life". Or "We Thy children, in Thy likeness, share inventive powers with Thee: Great Creator still creating, teach us what we yet may be" The break with a compartmentalized mechanistic image is clear.

Consider also the shift in the physical patterns of our culture. An increasing number of our events no longer have a "head" table--a sure sign that our hierarchical imagination is diminishing.

Consider also the change in the physical arrangements of school classrooms. Some years ago the only pattern was that of individual desks in which students were taught "not to talk across the aisle". There was a clear presumption that learning was an individual relationship to the teacher, and that at least in class, students had nothing to do with each other. (This, of course, modelled similar assumptions and relationships of workers to each other in the workplace.)

Now however, more often than naught, children sit in groups around tables. The learning experience is not only with their teacher, but with one another. As such students enter the workforce in the next ten years, it is unreasonable to

expect that they will accept with equanimity the essentially linear, passive and fragmented understanding which is still reflected in virtually all our major public and private organizations.

Consider the discussion about the nature of science. Science is no longer that which reveals eternal truths by a faultless method, but is a human, historical activity by those who share a foundational commitment. This shift has been documented in many places, but Gunther Stent's discussion earlier this year is typical. He began by describing science as typically understood in our post-Renaissance world:

Scientific enterprise is an autonomous exercise of pure reason by disembodied, selfless spirits, free of moral and affective influences, inexorably moving towards knowledge of the true fact of nature.

Nearly all of them (philosophers of science in the 30's) regarded epistemology as something that is discussable in terms of a lone, rational Robinson Crusoe setting out to discover the world all by himself, independently of his particular historical or social setting. Thus, to that philosophical though collective, Fleck's notion of contextually dependent facthood had to seem just as wierd a notion, and as irrelevant to its deliberations, as the resurrection.

He went on to argue that such an understanding is incompatible with molecular biology as now practiced, and that the profoundly historical nature of both scientific activity and the "facts" of science must be acknowledged:

The recognition that the very "explananda" of science (i.e. its "facts") are not objective givens, but rather products of social interaction is a more recent phenomenon. . . The discovery of a fact is not to be regarded as a process that goes on in the mind of a single individual. Rather, it is a result of a social activity, since the current state of knowledge invariably transcends what one person can know.

To say, therefore, "A has discovered fact X" is to make a logically incomplete proposition, just as to say "A is bigger". What is needed to complete the latter proposition is adding "than B", and to complete the former, the phrase "within the context of such and such a state of knowledge", or, better yet, "as a member of such and such a thought collective" must be added.

Consider also that there is daily evidence in our newspapers which reinforces the fact that the world of which we are a part is in fact ecological and not fragmented. The reality of acid rain and hazardous wastes would not perturb us, were this not the case. Therefore, the consistent finding in the last

five years that environmental concerns are among the top four concerns of Canadians, in spite of the fact that the government has done little to publicize such concerns, is significant. It suggests that although few could write a ten-page essay on the difference between the understandings of the world which were shared by Descartes, Locke and Newton, and those which are beginning to emerge among us, it is beginning to sink into our consciousness that we are part of a world which is ecological, historic and dynamic. We are beginning to realize that what we do and do not do matters far more than up to now we have dared dream.

Such thinking is reflected every day here and there within the society. It is not yet a downpour, but more like a gentle rain which, as it persists, does soak in. Consider a recent book review by Fred Rotondaro. He said:

We are unfinished creatures, constantly in the state of becoming. However, there are guidelines to help us in this process. For instance, Lawson argues . . . that people must develop relational skills, which determine the ability to understand and practise the attitudes and behaviours necessary to create successful relationships.

Consider the following quote from the Ontario government's Ministry of Community and Social Services:

Because its component parts have developed separately over the year, integration and co-ordination will require major changes in practice, philosophy and even language on the part of all concerned. . . . This latest stage in our ministry's evolution . . . a significant stage in our development . . . evolutionary growth. In this dynamic world the compelling need for . . . adaptation seems to be an inherent requirement.

The shift from a static to a dynamic, and therefore developmental, stance can be seen in the text, as can residual mechanistic elements. The quote is important not because it is internally inconsistent at the level of foundational images--this is true of virtually all our institutions and all of us--but because it indicates that even provincial government departments find such language to be credible. Even they are embarked on a journey which, by and large, they are not yet aware they are on. This, of course, is the point I am trying to make.

Something is happening among us, which we are not yet articulate about, but which is far more profound than most social observers, policy makers and planners understand.

SECTION THREE

From Employed Individuals, To Persons Engaged in Their Work An Exploration of the Dominant and the Emerging Understanding of Persons and Work

This paper rests on two essential theses. First, that the actual, practical, physical and organizational arrangements of any society basically reflect and reinforce a relatively small set of fundamental ideas which are the organizing principles of that society, and that these in turn reflect and reinforce a much deeper sense of the reality of the cosmos, the earth and human beings. Second, that the most fundamental change now occurring within Western cultures--and the extent that Western culture has become world culture, in all societies--is the upsetting yet exciting discovery that the images and understandings of the earth and human beings, which we in the West has increasingly relied upon for 800 years, are inadequate and no longer supported by evidence. Both persons and the earth are fundamentally different from that which we have thought and assumed they are.

If these two theses are at all close to the mark, then a number of things follow: that the basic arrangements of the Canadian economy and the Canadian society reflect and reinforce fundamental understandings which can no longer be sustained as adequate to the future; that, as this fact sinks in, the basic arrangements and organizations of our society will work less and less well; that more and more energy will have to be spent merely to continue present levels of performance; that a profound personal commitment to the basic patterns and arrangements of our society is diminishing; that a profound interest in maintaining, reinforcing and building up these patterns and arrangements is also diminishing. In short, as time goes on, things will work less well. We will need more and more intervention and regulation to try to keep the present arrangements going. This will be accompanied by a widespread sinking feeling that we are playing a losing game.

On the other hand, we should be able to see renewed interest in the foundational issues of the society; renewed energy among those who, having

discovered the foundations, are exploring the transformation now occurring in them; and a new sense of hope which is profound enough to offset the growing pessimism--a sense of hope that a new form of life and a new society are possible, a life and a society which reflect and reinforce the alternative images which are now emerging.

It is now time to explore, in this light, the understandings of persons, the economy and hence, work, which are now common in our culture. Later these will be contrasted with the understanding of persons and what it is to work that is slowly emerging within and among us. It will be seen that the dominant understanding is captured by the phrase, "individuals who labour on the earth", while the emerging understanding is captured by the phrase, "persons working in, with and for the earth".

Individuals Who Labour On the Earth

The first fact is that each of us is an individual. Whatever else is true of our society, no person who lives within it needs to be taught that this is the case, at least about him or her self. This point is made eloquently by Joseph Haroutunian when he said:

If there is one thing in our society that deserves to be called an unquestionable utterance of common sense, it is the principle of individualism. Everybody, as it were, knows that the given, atomic, primordially real thing among us is the individual with his mind and body, his birth and death, his impulses and desires, his thoughts and actions, his duty and destiny It became axiomatic that the individual, with his mind and body, with his spiritual and physical nature, with his supernatural destiny, is man and the bearer of "rational nature". When philosophers and theologians (Augustine, Aquinas, Calvin, Descartes, Locke, Kant, Bergson) sought to understand man, they turned their attention to the thinking, feeling, acting individual, with his nature and faculties and powers. And common sense itself was on their side in that "every man" thought of himself as this individual who had received his life and nature from God and lived with the hope of the Good now and hereafter. The characteristic institutions of the western world, as they have developed especially since the sixteenth century--scientific, economic, political, industrial, educational--have been constant sources of the individualism characteristic of our culture and received by common sense among us as "God's own truth".

This fundamental assumption that each of us is not only in some sense unique and precious, but that we are all the centres of our own universe--self-contained entities that can be understood in and of ourselves rather than in relationship--is at the core of the post-Renaissance understanding of persons which continues to dominate western culture. This image can be seen in Robinson Crusoe, the man who can have a full and cultured life though living alone.

Our common sense that at heart each one of us is "private", and "sovereign", extends and reinforces the same image. We are so self-contained that once we are adults no one has the right to shape or influence our essential selves, any more than a foreign nation has the right to interfere in the sovereign affairs of another.

It is not surprising, then, that for us freedom means to be unencumbered by relationships. Freedom is the absence of relationships and not a quality of relationships. When a divorced woman says she is enjoying her freedom, no one has to ask her what she means.

This image of man can be seen in our philosophy. If each one of us is alone and self-contained--"windowless monads", to use Leibnitz's phrase--then how do we know that other persons and the external world are real? How do we make a connection between that which is external to us and ourselves? This is the underlying issue of modern western philosophy, whether its form is epistemology, political theory or moral philosophy.

Consider Descartes: his whole schema rests on the assumption that it is meaningful to conceive of persons as radically individual--wholly cut off both from one another and their world--whose chief problem is how to escape the lonely fate of solipsism. Or consider social contract theory, in any of its forms. Again, the essential presumption is that we live separately, unto ourselves, and that whether as gain (Hobbes) or as loss (Rousseau), the move towards community and life with one another is a move away from our primordial state. Or consider moral philosophy: the fundamental question is on what basis do you have any claims on me, or I obligations to you, since we are essentially and fundamentally separate and only accidentally related.

This same image can be seen in the American Declaration of Independence. In fact, it is taken there to be self-evident that the whole of life is an essentially an individual matter--the pursuit, by each of us, of life, liberty and happiness. The state is merely the setting within which that pursuit takes place, and is to be encouraged.

This same image--that reality is made up of essentially isolated bits and pieces--is at the heart of Locke, Newton and Adam Smith.

Once this is understood, it should not surprise us that economic theory for the last 200 years has pictured human beings as essentially isolated and selfish. The fundamental dictum has been to pursue their own interests as best they see them, without reference to others. Accordingly, the current eruption of narcissism--Tom Wolfe's "me" generation--should not surprise us. The fundamental message of our culture is that each is primary and that each should do his own thing, without reference to others.

However, there must be some restraint on, or at least co-ordination of, pure egoism. Hence, the need for some "glue" to hold the individuals together. For Locke, the glue is a social contract; for Newton, it is gravity; and for Adam Smith, the guiding hand of the market. In this light, the argument between Milton Freedman, and John Kenneth Gilbraith is an argument about whether the market can still be trusted as the best form of restraint on egoistic behaviour.

So the image of "the market" and the "discipline of the market" are not surprising but predictable. The market sets the rules by which isolated individuals and firms can interact with each other in an orderly fashion, in precisely the same way that gravity provides the framework within which Newton can understand the interaction of billiard balls or atoms.

Nor should the common images of the "labour market" surprise us. Each person is an individual worker, without reference to others, who in principle is free to sell his or her labour to any person or firm that requires the skills the person possesses. The object of good labour market management, then, is to ensure that enough people with the right skills are available in the right time and place for the firms that require them.

With both the economy as a whole and the labour market as a subset, there is the implication that in a perfect world, with perfect information, intervention by third parties would not be required. However, since our world is less than perfect, since information is sometimes distorted, and since human beings do not always understand even undistorted information, then some form of action by government or others is required. The argument rages as to how much intervention there should be, and in what form. But seldom is the underlying "Newtonian" model identified, let alone discussed. The question is not asked whether "the labour market" is what philosophers would call a "well-formed" category, or whether it is internally inconsistent to the point of being nonsense.

When one combines the bias in our culture to deal with that which is obvious and measurable, with our deep sense of each person as individual, then certain other features of our situation and our economy become clearer.

Consider the common, indeed virtually unchallengeable, assumption that human well-being is a function of "command over goods and services"--that it is measurable things, possessions, consumable items, that are the only reliable indicator of wealth and well-being. The essential definition of each is not only as an individual, but as an individual who is fundamentally a consumer/consumable item. Women are reduced to sex objects, and men to success objects, but the underlying dynamic is the same and predictable.

Accordingly, the fundamental drive of the culture as a whole is to treat the earth--and now, since we can reach it, the moon--as consumable objects. They have no intrinsic value in themselves, other than as resources to be developed, by which we mean, of course, turning them into consumable items.

Accordingly, societies whose essential relationships--even whose trading--has not yet been monetized are seen as "primitive". It is always an unquestioned advance when they develop a market, not in the sense of a place to exchange things each has made, but to do so according to standard counters in the form of money. It is always seen as an advance when an "economy of honour", such as was traditionally known in pre-Renaissance Islamic countries, is transformed into an economy of cash in which the only measure is obvious wealth, and the only motivator the desire for it.

Accordingly, the fundamental activity in life is the accumulation of wealth, so that we can be approved and praised by others. To be without it is to be poor, which is to be of no value.

This sense is found in Adam Smith:

From whence, then, arises that emulation which runs through all the different ranks of men, and what are the advantages of that great purpose of human life which we call bettering our condition? To be observed, to be attended to, to be taken notice of with sympathy, complacency, and approbation are all the advantages which we can propose to derive from it. It is the vanity, not the ease or the pleasure, which interests us.

The situation can be summed up in the words of a recent articles in Psychology Today reflecting on the nature of persons:

A man struggles to rise in order to win the other's envy and esteem, to persuade society, and thereby himself, that he is somebody. In the process he becomes an object to himself, acts from a center outside himself: from the imagined feared heart of the other.

Here, then, is capitalist man. He has self, but it belongs, paradoxically, to society. He is a negotiable object: he can sell himself, and he can be sold. Consequently, he can never be sure that what he is is his, and must spend his life accumulating, in the vain hope of finding himself in his possessions. What misery! But without this insecurity surrounding the self, this translation of the self into an economic variable, capitalism wouldn't work; for if men truly owned themselves, if they acted out of themselves, not out of the other, there would be no incentive to impress the other and no itch to rise.

In such a world, it should not be surprising that those who labour are identified with, and not merely by, their skills. The question in a job interview is, "What can you do?" and not "Who are you?" The question over cocktails is, "What do you do?" and not, "Who are you?"

In this light, the increasing pressure to develop a system of education which will ensure an adequate supply of the required skills for the labour market at any given time, is not surprising. The humanities go out of favour, for one cannot "do" anything with them. Vocational education is in vogue.

Nor is it surprising that a society such as our own would be fascinated by certification--the process by which some reliable authority can objectively test one's skill level and determine whether one is or is not fit for particular jobs in particular places.

Nor should it surprise us that our attachment to credentials is so deep, that it is commonly recognized that often those who are certified are less qualified to play particular roles than those without certification. For example, who are fit to teach our children, and should they be only chosen from those with degrees in education?

From this perspective, the growing practice to give credits for life experience can be understood. It recognizes that much can be learned merely by living, if one is sufficiently attentive and responsive. On the other hand, it continues and extends, rather than breaks with, the model which now dominates us. It suggests that no experience is valid that is not certifiable as valid by an organized, authorized and objective body.

In this light, the growing pressure for women to give up voluntary activity and join the labour force is understandable. No one certifies that voluntary activity is of value, whereas we all know that a job--any job--confers status and dignity. Far better to be employed than unemployed, to be employed than on welfare.

Likewise, the growing talk of careers and career advancement can be seen as a normal extension of the dominant understanding of ourselves and our situation. If one's primary definition is as the possessor of a marketable set of skills, and if one is rewarded for marketing one's skills extraordinarily well, then the pressure to have a good career--as opposed to live a good life--can be understood. A "labour market" understanding of life demands that each of us approach our lives externally, as objects to be manipulated. Life is not to be experienced from the inside, or to be lived with integrity from the inside out, in relationship with others, in which we discover who we are and what we are called to do. Rather, our lives become external even to ourselves. We are a potential career path. If we "handle" ourselves with enough skill, we can be very successful.

Accordingly, articles, workshops and courses which help us to develop an externalized sense of self and which teach us to manipulate ourselves and our environments in order to enhance our careers, are part and parcel of our present understanding of what is entailed in being part of the labour force. Although it is seldom stated, it is clearly recognized that to be a "career" anything--be it public servant, doctor, or journalist--now most fundamentally means that one does nothing which will jeopardize one's career. The bottom line is not the quality of one's life, or even the quality of one's work, but the external perception of self and others about the quality of the job one has done. In these terms, career achievement in most large organizations, including government, makes sense.

If the inherent demands towards "careerism" were deeply understood, then neither the malaise within the public service of Canada nor the declining productivity of the service sector of our economy would surprise us. The fundamental dynamic of a market economy is to erode the possibility of long-term stability because it ignores and consumes the "social capital"--the cultural context in which it works, and on which it depends..

The lack of concern with community and an inner sense of integrity are not accidental in well-developed market economies. Both follow from the fundamental definition of human beings as individuals who are defined by what is obvious--what they possess. Individuals are by definition understood apart from other persons (community), or a social or ecological setting. We are also understood, at least for public purposes, as "men without chests" (C.S. Lewis), as persons without an inner life.

So all the institutions in our society typically carve out some small functional section of the society as their domain, and act within it as if they have no responsibility for what Garret Hardin calls "the commons", or more fundamentally, for the creation of a stable and sustainable social order. This is as true of our churches as it is of our corporations and universities, hospitals and governments. None have seen it to be their business to ensure that there is and continues to be a stable and reliable "common sense" among us. Each assumes that a society in which people were essentially well-disciplined, well-mannered, committed to offering full value in labour for a day's wages, is theirs by right, as

much as is gravity. Accordingly, the social context and the social order can be ignored—at least for public purposes.

Having consigned issues of morality and spirituality to our private, and therefore non-work, selves, we have had no choice but to consume the spiritual and moral capital we inherited from our grandparents in our common life, because together we could not generate any of our own.

In this light, there is no basis for the sense of surprise and offence which is increasingly common in our culture at the discovery, in the words of Eugene Ionesco that, "For the moment, the majority of the world is composed of spiritual and metaphysical amputees".

This is the case because we have designed it this way. The patterns of our society and their outcomes spring from a deep and powerful underlying sense of what the world is like and our role within it. In Stafford Beer's words: "All these phenomena are not simply blemished—they are its (our society's) outputs. These unpleasing threats to all we hold most dear are products of a system so organized them—to produce them and not their contraries. They are not accidental, and they are not mistakes."

Or in the words of Northrop Frye: "In what our culture, whether it is art, philosophy, military strategy, or political and economic development, there are no accidents: everything a culture produces is equally a symbol of that culture."

I am suggesting, then, that we are now reaping what we have sown. Further, no amount of "corrective action" by governments and others, as long as it further extends our dominant understandings, can deal with the pain which we are now afflicting on ourselves and the earth. But more than this, I am suggested that up to now we have not felt the full impact of the logic of our own position, because only recently have we developed the capability to cast virtually the whole of life literally "in terms of post-Renaissance images". In short, it has taken us until now to exhaust the spiritual and moral capital of our forefathers and to develop large-scale technology. Accordingly, it is only now that the full force of our deepest understandings is being felt.

In other words, Adam Smith could afford to preach selfishness in 18th century Presbyterian Edinburgh precisely because he lived in 18th century Presbyterian Edinburgh. We ignore the fact that there was a social, cultural and metaphysical context which was as invisible to Adam Smith as it was to the chimney sweeps of his time. However, it bound them both. Neither would have dreamed of undertaking acts of selfishness that now are everyday occurrences. The difference is not that we are less moral than they, but that our actions are less restrained by a common and powerful social/cultural context. The last 200 years has seen a continuous erosion of what earlier was a common inheritance of orientation, manners and faith.

Consider that the T. Eaton Company used to pull the drapes on their store windows on Sundays, because in their judgement one should not be distracted on Sunday by consumable items. They no longer follow this practice. The important point was that the practice was self-imposed, and that it has changed because the sense of life in which the practice was credible is no longer shared by the new generation of Eatons. So it is with us. Increasing numbers of us are insisting that every trespass one against the other be made explicit in law or company regulation. Otherwise, "How is one to know if one is doing something wrong?" Lacking a "common sense", we impose increasingly detailed rules and procedures.

However, it is beginning to dawn on us that a society in which every proscribed action must be explicitly set forth is not sustainable, particularly if that society is undergoing rapid and fundamental change. Further, we want out from under the heavy hand of more and more regulations.

There is one further underlying image of our society which needs to be explored. It is the image of individual units as essentially passive recipients of the forces of others. This is very clear in the Newtonian understanding of physics, and equally clear in the 18th and 19th century understandings of perception and motivation.

Until very recently, the common understanding of perception was that individuals were passive recipients of sense data from the world. "Perceiving" only appears to be an active verb. In reality, we are passive recipients of sense data from the external world.

The classic and still-common understandings of human motivation follow the same model of essential human passivity. We are motivated from the outside, by carrots and sticks, by rewards and punishment, by pleasure and pain. Hence, the common image of workers as those who, unless they are motivated by judicious mixtures of wages, fringe benefits and threats, will do nothing. Therefore, as all our management texts and business schools teach, management's chief function is directing and controlling the work of others. The worker's chief responsibility is to accept such direction and control, and accordingly, "do his job well".

In summary, then, the understandings and the theory on which our present organizations rest, and the pattern of those organizations themselves, by and large even today reflects a reasonably pure understanding of the nature of human beings and reality that was born in the Renaissance and flowered most fully in the last 200 years. The dominant analogy is the machine. The primary treatment of each other and of ourselves is as functional machine parts. We are to be manipulated for the sake of success, which is measured by obvious indicators.

The logic of this understanding has become clearer and clearer and its impact blunter and blunter, as we have been successful in washing away the residual metaphysical remnants which in the past constrained our behaviour. These remnants were left over from a time when life was more integrated, and when private belief had a role in shaping our common life. Whatever else is the case today, the dominant assumption of our intellectual opinion leaders, be they government officials or newspaper editors or university faculty, is that this is no longer the case, and that this fact itself is an achievement to be celebrated, rather than a situation to be wept over.

Persons Working In, With and For the Earth and One Another

But the understandings that are now common among us are not, of course, the last word. They would be if our world were as we commonly think it is--namely, essentially a-historical and unchanging. But it is not. The whole thrust of this paper is to suggest that an alternative understanding of the nature of

reality and persons is in fact beginning to emerge among us, and that only in the context of this fact can the confusing and apparently contradictory trends of our society be understood.

The understanding of persons and human life that is beginning to emerge in our culture with increasing power can be contrasted at every point with that which is common among us.

Instead of seeing persons as isolated individuals, we are seen as inherently relational. Instead of being passive recipients of sense data or the actions of others, we are seen as active agents, both in relation to our own lives and to the earth. Instead of skilled functionaries who can do particular jobs, we are seen as persons with a drive to wholeness. We have a need for integration within ourselves, as well as in relationship to those by which we are constituted. Let me consider each of these in turn.

The sense that we are inherently relational--that is constituted by the relationships of which we are a part, rather than self-contained entities who accidentally can have relationships--is at the heart of the shift to a new ontology and a new sense of life. It has been caught by Eugene Fontinell. He writes:

A person . . . is not a substantial entity capable of entering into relations but is rather a being who is constituted by his relations--physical, cultural, familial and the like. . . . My central point is that the human person does not exist as an isolated atom, but is actually constituted by his relationships--to the world, to his family, to his fellow men, to the Church, and to God. It is important to stress that these relationships are not extrinsic or spatial, but intrinsic: they belong to the very fabric of the person's being. Further, these relationships are not given once and for all. They change in small matters--a new job--and in great--joining the Church. By these changes a man modifies his person.

It is important to understand that Fontinell and others are struggling to make empirical and not merely moral claims. They are not saying that while we all know that each of us is really a radical individual, that it would be nice if we were morally sensitive enough to pay attention to relationships. For this leaves relationships in the position they have traditionally been in the west--namely, as logically and empirically optional, but morally desirable for those who are sensitive to that kind of thing.

Rather, the emerging image of human beings as inherently relational is at base an empirical claim: that whether we like it or not, whether we understand it or not, whether we even deny it or not, the person that each of us is, is a function of the many relationships of which we are a part--our time in history, our genetic inheritance, the nutritional patterns followed by our mothers when they were carrying us, the number and kinds of friends we played with when we were young, and those whom we call friend now.

Such an understanding is deeply historical and therefore developmental. It takes seriously what every mother knows--that it matters whom her children play with. It also affirms that if the damage to any person is not too severe, it is possible by breaking past relationships and entering into new, to fundamentally alter and therefore redeem any one of us.

This understanding would not be surprised by the work of Tom Patterson who showed by his research during the Second World War that the higher rates of productivity of some of the munitions plants in Scotland rested on the particular behaviour of particular human beings who related in particular ways of friendship and encouragement to their peers and those who worked for them. In short, relationships matter.

A relational understanding of human life is also inherently communal. It suggests that there is no mystery in the research on sensory deprivation undertaken by Donald Hebb McGill in the '50s, or in what we now know about damage to newborn infants who are physically nourished, but not cuddled. Both confirm the fact that a sense that we are over against, and therefore with, other things including other persons is essential to our well-being. Or as Philip Slater puts it, "The illusion of the individual as an independent entity threatens the internal integrity of the organism, which is rooted in interdependence. The individual is an arrangement of ways of relating. Without any object for these relational responses, she must either hallucinate or crumble, just as the victim of sensory deprivation must . . . Detachment, in other words, is as likely to produce internal disintegration as over-involvement."

If we are inherently relational, and if our well-being rests in some measure on our being over against and with other things and other persons, then an active

information flow between ourselves and that which we are over against is essential. In other words, communication and responsiveness are empirically necessary and not merely morally desirable, if as human beings we are to function well, either alone or with each other.

In this light, it is not the least bit surprising that firms that communicate with their employees--let alone involve them in decision-making--have a better record than those that just go on until they reach a crisis. It is not only understandable, but tragic that in the majority of workplaces, communication only occurs at the breakdown of a relationship or a function--namely, when there is trouble. This fact has been identified by Chris Argyris, who has captured the devastating effect of our inability to relate in ways that encourage honest encounter and communication. In 1968 he wrote:

Organizations tend to be effective in generating valid information and participants' commitment most of the time, because the information they generate is not very important, and the commitment is not very deep. Organizations, it seems, tend to be able to process information most effectively and develop commitment when they need it least.

This sense has been confirmed by Lou Seiberlich when he discovered "that we talk to those we work with when things are going badly. We don't communicate when things are going well."

This pattern, of course, is not restricted to the workplace, but is common in churches, hospitals, voluntary organizations and even our homes. The degree to which this has become a problem for us can be seen in the fact that there are now courses which help us to communicate more effectively in all of these settings.

Another implication of our relational nature is that our identities are not something created by ourselves. Rather, they are a function of the group with which we identify. This suggests that the continuance of the groups by which we define ourselves is essential to us. In this light, the fixation in western culture on individual rights, and our insensitivity to the importance of groups continuing as groups is both historically understandable and tragic. For when all is said and done, we are persons and persons are inherently those who are in relationship with others and the earth.

In other words, to the degree to which we can still conceive of ourselves as individuals, as existing in a state which is logically and empirically separate from one another and the earth, we are mistaken. As it sinks into our consciousness that we are persons (and therefore essentially historical and communal), then the day will come that we will cease to speak of ourselves as individuals, and even to experience ourselves as individuals. We will recognize that the language of "individuals" is as damaging to us as sexist language is to both men and women.

The second foundational clue which is emerging about the nature of persons is that we are active agents and not passive recipients of life. What is more, this is true at virtually every level of our lives. We are learning that "seeing" and "knowing" are both human activities which all of us have to learn, and which some do better than others, as is the case with running and swimming.

What is more, we are learning that all of the patterns of a human culture are in fact patterns which have been created by people over time, and which over time are amenable to change. This pushes to take a responsibility for ourselves and our future in a way in which our common understanding of being passive and individual selves living in a static world does not have to contemplate.

It is not an accident, then, that images of human beings as co-creators both of their own lives, their communities, and of the earth, are springing up in a variety of places. This is not to say that we can change everything at a whim in our own lives or in our society. It is, however, a profound response to deep reflection on that actual impact of actual human beings on one another and the earth, throughout history.

Given the underlying assumptions which dominate our culture and the structures which reinforce these assumptions, it is not surprising that one of the most common words on our lips both at work and at home is the word impotence. There is a deep sense among us that we really do not matter, that the world goes on without us, with or without our involvement, our caring and our effort, and that accordingly, it is at best a hero's effort and at worst a fool's game to try and make a difference, whether at work, in the political arena, in the school of one's children, or even for many in their homes.

But while this is the understanding one would expect given the essential patterns of our institutions, the underlying image on which they rest is being eroded.

A growing number of people in at least some part of their lives are discovering a sense of potency and competency that comes from accepting responsibility in some area of their lives or work and sticking with it until they have made a difference in that area. Consider in this light the concern with holistic health and the assertion that we are responsible as co-creators of our health. Most such people have not yet generalized their experience to the point where they are willing or able to face the implications of human beings as co-creators of human life, human society and the earth. But they are on a journey which, if they continue, will lead them to this discovery.

If the world and human beings are relational and historic, and if human beings are essentially active agents within it, then it follows that participation in shaping human life is an essential mark of being human. The myriad demands of people to participate in shaping their lives and environments can be understood in this light.

It follows further that our participation must be recognized by at least some of those whose judgement we value--those with whom we identify and therefore in concert with whom we shape our identity. In short, the essential work of human beings is to make a contribution to, to participate in shaping, a shared life in a way that is valued and recognized by others. Or, as Gail Stewart says, work is "those activities which contribute to community and personal well-being."

If this be the case, we are on the verge of restoring a sense of vocation among us. For, our work is not something which we can define of and by ourselves. Rather, we need the recognition of others. We respond to the call of others regarding what it is important to do, and what kinds of activities make a contribution to personal and therefore communal well-being.

What interests and heartens me is the number of persons old and young who are actively engaged in an exploration of themselves and their world in this way.

They are seeking to discover the work to which they are called. This is occurring in spite of the overwhelming barrage from both the structures of the dominant social patterns and the media which would distract us from such a journey, and have us be satisfied with being consumers who are trying to successfully manipulate the trajectory of our careers.

In this light, it makes sense that those of us who live in North America continue to place very high value on work. There is no sense among us--with the exception of a few fuzzy-headed academics--that a life of leisure is an adequate life for any person. Rather, we recognize that somehow human life hangs on being active participants in activities which make a difference, which are recognized by others as being of social if not cosmic importance.

This perspective is also able to encompass the research that shows the incredibly high levels of disappointment and dissatisfaction which most North Americans feel in relation to their actual work. The actual experience is not what it is cracked up to be. Somehow the world of employment, as we have now created it, denies if it does not undermine our essential humanity, and provides scant support or encouragement for us to find what it is we should fundamentally be about.

In this context, the "fear and loathing" (to use Hunter Thompson's phrase) which is common in Ottawa and many of our institutions, is understandable. Given present rates of pay, pension plans, mortgage commitments, and the embarrassment of having to explain why one has quit in the middle of an apparently successful career, most continue to stay with the jobs they hold. However, the level of personal dissatisfaction rises because one does not have the courage to act more boldly until one is not even fond of oneself.

The other side of this, of course, is the fact that in those few places where our humanity is recognized, where we are respected and treated as persons, and invited to engage not only our skills but ourselves in the making of some common enterprise, we flourish. In such settings, there is no problem of either morale or motivation. This is not to say that things always go smoothly, but it is to say that there is a deep confidence among those who work in such places that together as a group they can handle any crisis that arises, and that this gives

them greater freedom to speak their minds and to be frank with one another. The research is consistent that those who work in such places would not trade them, even at a considerable increase in salary or social prestige.

It must be remembered, then, that a sense of vocation--of being called to be about something that is lifelong and that encompasses the present tasks one is doing--is not a luxury of middle-class university graduates, but a necessity in any culture which is going to meet and cope with a profoundly changing world. But the sense of vocation of the future will not be that which linked the spirit of protestantism with the spirit of capitalism--namely, the amassing of wealth as evidence that one was faithful. Rather, the new vocation is to participate with others in shaping the planet in ways that it is just, participatory and sustainable. Part of the difficulty with so much presently-available employment is that it not only makes no contribution to such a future, but actually further undermines it.

Finally, the understanding of persons that is beginning to emerge among us suggests that, while we are many faceted, we have a profound need to be integrated. Human life hangs on having enough integrity that we actually hold together with one common understanding, and not on the basis of a series of ultimately incoherent understandings. In other words, we are learning that while it is true that we do not live by bread alone, it is also the case that concerns of the body, of the mind and of the spirit are not serial concerns in a hierarchical relationship. Rather, they are an integrated set which inform each other. What we do with our heads, what we do with our hands, what we do with our hearts, what we do with our bodies, must each inform and be shaped by the others. The Aristotelian image, inherited through Aquinas and the rationalists, that the head must dominate human experience and be uninformed by the rest of our experience, is now clearly inadequate. It is no longer good enough to train people to be heads without hands, or hands without heads, and both without spirits.

In this light, the hunger for an economy and for public space which are worthy of a deep moral and spiritual commitment makes sense. We are looking for a basis of life which can be internalized within each of us, and deeply shared among all of us--a foundation which provides a basis for self-restraint. To quote Ionesco again, "We are now in search of permanent foundations of behaviour that will once again moralize politics."

Because we have lived so very long with the assumption that our deepest moral and spiritual experience and concerns have no place in the labour market, or in public space at all, we should expect that as we discover that this assumption is no longer adequate, we will not be very good at re-integrating our spiritual and moral experience into public space. The recent American election and our own growing confusion over abortion testify to this fact. This fact alone, I suspect, will not stop us from pressing on. It only suggests that the next ten or twenty years will be profoundly messy. One can predict, however, that a steady trend throughout all of that time will be a further undermining of the now common small "l" liberal sense that moral and spiritual experience have no place in the marketplace.

It is now time to consider what all of this says for an adequate understanding of what we now call employment and the labour market in the future, and ultimately, what the government could begin to do now, other than throw up its hands in frustration and anxiety, and, as a result, become more repressive.

Before moving on to consider the implications of the transformation for the world of work and employment, it may be helpful to summarize the nature of the transformation now occurring in the Western World.

Table 1 below contrasts the underlying images and the formative ideas of the sense of life which came to flourish and be most sharply articulated in the 19th century, and that sense of life which is only now becoming publicly visible among us. Accordingly, the left-hand column is characterized by the heading "19th Century" and the right hand "21st Century". Even this characterization makes it clear that our own time is a time "in the midst", between the times. Increasingly, we are defined by a lack of definition, by disorientation, and a hunger for reorientation.

The Nature of the Transformation

Area	19th Century	21st Century
° Basic images of reality	<ul style="list-style-type: none"> ° Self-contained/contextless ° Categorized/linear ° A-historical/static ° Objective vs. subjective ° Essentially unchanging 	<ul style="list-style-type: none"> ° Relational ° Ecological ° Historical/dynamic ° Differentially obvious ° Differentially malleable
° Dominant metaphors	<ul style="list-style-type: none"> ° Mechanistic 	<ul style="list-style-type: none"> ° Organic, personal
° Truth as:	<ul style="list-style-type: none"> ° Certain, timeless, contextless ° Achieved by arm's length process 	<ul style="list-style-type: none"> ° For now, for here, as our last judgement ° A personal achievement
° Authority, control and motivation as:	<ul style="list-style-type: none"> ° External to self and community 	<ul style="list-style-type: none"> ° Internal to self and community
° Organizational forms	<ul style="list-style-type: none"> ° Static formal hierarchies 	<ul style="list-style-type: none"> ° Dynamic networks
° Human beings as:	<ul style="list-style-type: none"> ° Solipsistic individuals ° Passive recipients ° Skilled functionaries ° Needing external control, direction and motivation 	<ul style="list-style-type: none"> ° Persons in relation, in community ° Active agents, creators ° Competent persons ° Able to achieve self-control direction and motivation
° Life as:	<ul style="list-style-type: none"> ° Command over goods and services; possession ° A-moral in public ° Divided between public and private ° Holding a job ° Employment ° Complex, therefore control 	<ul style="list-style-type: none"> ° Agency within relationships ° Necessarily moral ° Whole ° Pursuing one's work ° Vocation in life ° Ambiguous, therefore respond
° Protect persons by:	<ul style="list-style-type: none"> ° Rights 	<ul style="list-style-type: none"> ° Respect
° Focus	<ul style="list-style-type: none"> ° Short in time and space, shallow in depth ° On "things" ° Ignore impacts 	<ul style="list-style-type: none"> ° Wide, long and deep ° On relationships ° Include impacts
° Basic social drive	<ul style="list-style-type: none"> ° Increase control, rationalize, systematize, make things fit, tidy ° Standardize, routine-ize 	<ul style="list-style-type: none"> ° Increase responsiveness and ability to act appropriately (in context) ° Distinguish difference and treat accordingly

Table 1

SECTION FOUR

Implications of the Transformation

The point of view being put forward in this paper is that, although it is only now becoming obvious, we in North America are already into a several generations long transformation of the most fundamental understandings of persons and the world of which we are a part. Such understandings are the basis on which our society is organized and operates. Accordingly, as the fact and scope of the transformation becomes increasingly obvious, we can expect increases in the levels of stress and disruption within our society.

If this is the case, the essential energy of the federal government should not be devoted to trying to shore up and reinforce those patterns and structures which are common and familiar. Such structures can no longer be sustained, because they presuppose a sense of reality which itself can no longer be sustained. Besides, the transformation is not in the government's control, or even in the control of all of us together.

Rather, the underlying intention of the federal government should be to assist Canadians, alone and as organizations, to face, explore and undergo the transformation. The twin foci of the government's concern and action should be: (a) to soften as much as is possible the most severe of the breakdowns and pain which are and will be caused by the disintegration of old patterns of belief and old structures; and (b) to encourage Canadians to capitalize on new opportunities which arise because a new understanding is beginning to emerge within us.

Obviously, if the federal government is to be successful in these twin endeavours, a powerful and sympathetic understanding of the transformation must come to be widely spread among senior government people. If there is not a powerful and reasonably common understanding about the nature and dynamics of the transformation we are in, then as the pressures build, due to the exhaustion of our present arrangements, we will be vulnerable to behaviour

which will be control-oriented and repressive. To greet new life with repression, is at best ironic, and at worst tragic.

Repression, of course, is understandable in the face of stress which apparently threatens everything we hold dear. But this just heightens our need for an adequate understanding of what is happening to us.

Consider, for example, that an adequate understanding of what is involved in being a "teenager" is useful not only to teenaged children but to their parents. Although such an understanding does not take the sting out of many day-to-day encounters, it does provide an overall sense of guidance--namely, a sense that both the children and the parents are behaving in ways that teenaged children and parents of teenaged children can be expected to behave. Both, then, are able to understand that their overall the patterns are normal. They are, so to speak, "on track". So there is no cause for alarm. Rather, the stress and pain can be embraced, for it indicates growth and the emergence of new understandings and new patterns.

So it is with the transformation which is emerging within and among us. We are vulnerable, however, because unlike the case of teenaged children and their parents, the transformation is far from being commonly and adequately understood. Nor is the literature on it as yet extensive or well developed.

I have said that a transformation such as the one that we are in cannot finally be controlled by either persons or their governments. I have also said that a much sharper sense of the reality of human responsibility and the need for human responsiveness is an element of the understandings that are surfacing in our society. Where, then, does this leave us?

First, there is a need to develop a far more powerful, explicit, and common sense of the transformation we are in, so that to some degree in all of us, there is a bulwark against the anxiety and fear which will come with the breakdown of familiar patterns. Unless there is at least a critical mass of persons who are particularly secure and mature, such pressures will lead us into new forms of aberrant behaviour and into repression. As our anxiety rises, mere pleas for the necessity of tolerance will not be enough.

In other words, we must build the expectation within ourselves and our society, and particularly among those in positions of formal authority, that over the next twenty years, profound pressures for fundamental change will grow. We need to be so fundamentally grounded in an understanding of what is happening to and within us, that we can trust rather than resist the spirits that are moving among us.

Part of the understanding that is required is the ability to grasp, at least in outline form, some of the characteristics of the life towards which we are moving. These will provide a basic sense of direction which will allow us some degree of consistent orientation. Our visions of the future must be consistent with the underlying images of reality which are emerging from the cutting edge work in virtually every discipline in our society. Such visions of reality will be for us as was the pillar of smoke and the spark of fire were for the children of Israel, as they wandered in the wilderness towards the Promised Land. They signal the direction in which to move, and hold out the promise of arrival--a promise that the journey is not in vain.

However, the analogy of Israel also shows that the time in the wilderness is necessary as we move from one form of life to another. Neither persons nor societies can drop their life patterns and take up another form of life in an instant. Both persons and societies, if the new form of life is genuinely and profoundly new, must face the disorientation of the wilderness. By definition, the wilderness is a time when we no longer know what to teach our children, for what we know has been shaped in a world which is being left behind, and what we are moving to is sensed only in dim outline. This is why the wilderness is such a threatening experience.

However, the wilderness is also a place of promise. It is precisely because the wilderness experience is so barren, and the skills, understandings and definitions of life that have served in the past are so obviously inappropriate, that we can and must be open to new images, murmurings and directions. Without the loss of confidence in the old form of life, there can be no new life. This is true not only in the psychic journey of individuals, but of peoples. If this dynamic is appreciated and more widely understood, then we will be better prepared for the journey before us.

It may be helpful to say a word about the tension between revolutionary change and incrementalism. Which am I advocating? Which does the transformation imply?

Commonly, in our society, there is an argument between those who opt for incrementalism as the only responsible and reasonable method change, and those who argue for revolutionary change. The former point out that life is in fact lived one day at a time, that we learn slowly, that much damage is often done by major disruptions and revolutions, and incremental change seems to have worked up to now. Those who oppose them often point to the need for new ways of thinking, and to the danger of having new intentions co-opted through an incremental change process, so that in the end nothing really changes.

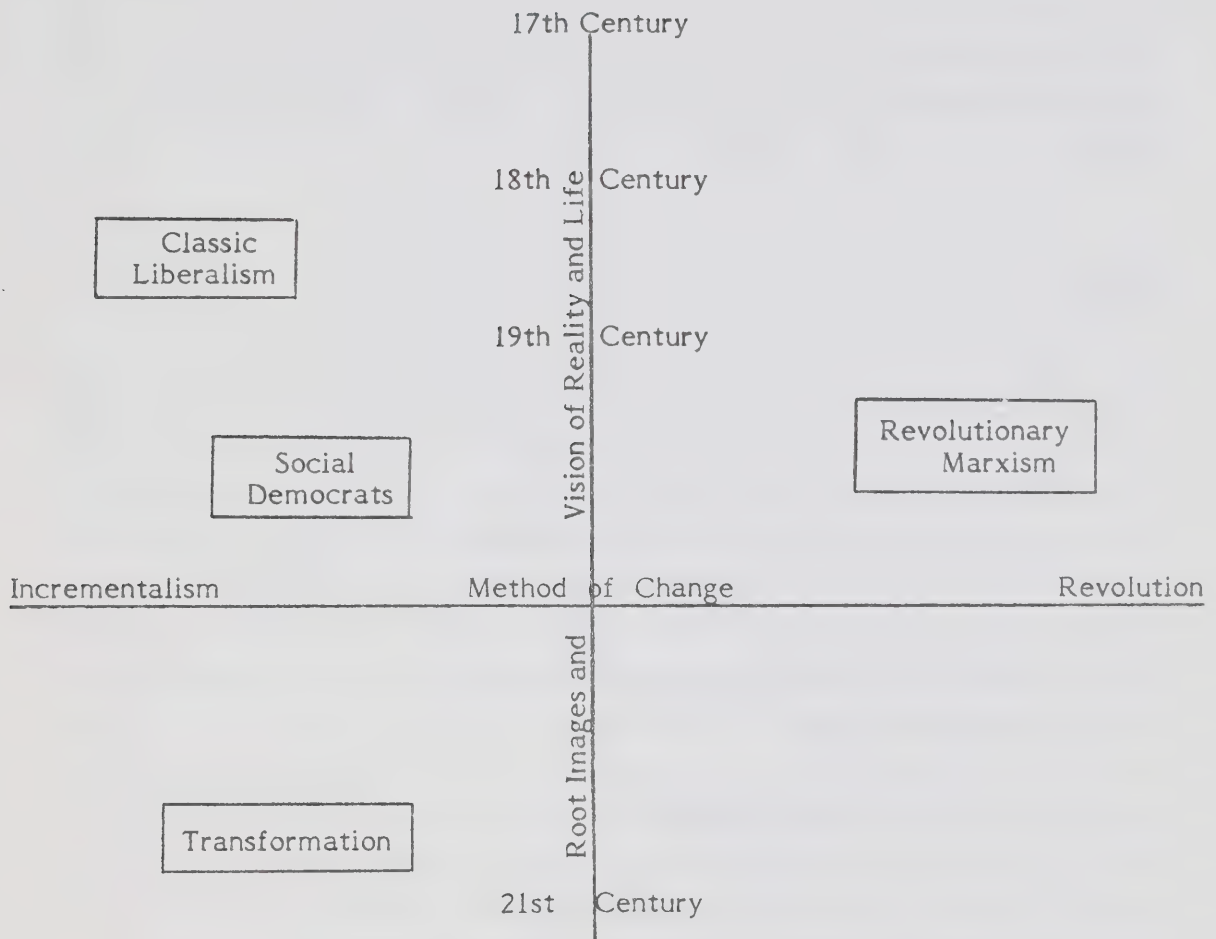
In my judgement, the debate between these two positions is unsatisfactory and fruitless, because it is essentially confused. The common agreement does not distinguish between: (a) the essential methods of change; and (b) the underlying images and understandings of reality and the world which are being acted out as one changes. However, once this distinction is made, it can be seen that when the argument is graphed, one needs both an X and a Y axis, as is captured in Figure 2.

The X axis represents the essential methods of change, and the Y axis represents the underlying images of reality and the underlying sense of life which animates and empowers the change.

In these terms, it can be seen that the trouble with most of those who argue for incremental change is not that they are wrong about the method--incrementalism--but that they implicitly presuppose 18th or 19th century understandings as adequate to the future, which of course they are not.

In like manner, one can see that most revolutionaries have a two-fold problem. First, they think that actual change can be brought about speedily, as opposed to incrementally. They ignore the wisdom which was caught by Claude Morin when he said that he always felt that one did not help a flower grow faster by pulling it up by the roots. Further, most revolutionaries work from and within a late-19th century understanding and vision--an understanding which may be

relatively more appropriate than the vision of those with whom they normally do combat, but which is finally no more appropriate to the future than the vision of their opponents.



A MODEL OF CHANGE

Figure 2

In these terms, what is needed is a gentle persistence to bring about change, but a persistence that is animated by a new vision of life, which is cast in terms of those images now emerging among us. In this sense, the appropriate style is what I call "vision-guided incrementalism". But one must be careful to ensure that the content of the vision is not merely of the future, but is informed by images appropriate to the future.

It may be useful, therefore, to sketch the fundamental changes which will occur in relationship to what we call employment and the labour market, as far as I and others can now see them.

A Vision of Our Future

There will be a continuing movement away from an early 18th century reliance on "free enterprise" and a laissez-faire understanding of the market. This, in spite of the fact that such thought clearly values two aspects of life which we require--namely, a sense of enterprise and feedback loops to inform us of the actual consequences of our actions. But as a whole way of life, this understanding, in and of itself, cannot be resurrected. The essential reason is that the sense of life on which its success depended cannot be revived within us. We have changed too much.

On the other hand, our present attempts to rectify the inability of the market to provide an adequate basis for control, limit and restraint, by imposing the meta control of government regulation, if not ownership, will also fail. We must recognize that the late 19th century, while it honours the need to care for our common life and common space, cannot provide for the sense of enterprise or for the feedback loops that are required if we are to be responsive.

The recognition will dawn on us, then, that virtually all of the political and economic argument of our own day is an argument which is cast in the fundamental terms of the 18th and 19th centuries, and that no form of that thought, or any permutation or combination of it, is adequate to the future. Only by a transformation of the underlying images, can we develop a form of

economic and political life which, at one and the same time, honours the importance of enterprise (selves as agents, as risk takers), and honours the need for feedback--the need to let us feel and live with the consequences of our actions (in a way that a bureaucratized society does not).

We must also recognize that in any stable and sustainable society, there must be a basis of restraint which keeps us from taking less from a situation than we could get away with. That is, the limits of our behaviour as persons or firms must be prescribed by manners which are rooted in a sense of life and not by regulation. This will require that we value and work at creating a deep and powerful and common sense of what we are about together.

It is worth noting that our forefathers knew that manners were important, and that they could not be legislated. We have abandoned their sensitivity in our excitement about our apparent success in enforcing prescribed behavioural patterns. But we have paid little attention to the way in which our behavioural orientation and its success has cut against the very thing we claim to have been pursuing--namely, a society based on a common sense of life which is, to a much larger extent than our own, regulated by peer-group pressure and an internalized sense of restraint.

In these terms, we can understand our current mania to protect more and more of our lives against the intrusions of others by proclaiming and entrenching rights. It is our way of saying that we no longer are a community, no longer share a common sensibility, and we basically do not trust one another enough to be guided by "common courtesy" and common sense.

In the future, then, we will pay much more attention to the creation of a common sensibility which has enough power to shape and limit our behaviour. The foundations of our lives must be restored to our public discussions. Much as it will be awkward, especially at first, we must learn to talk with each other about the things we hold most dear.

In the last 25 years we have overcome a good deal of our embarrassment about our sexuality. We have come to recognize the fact of it and are now more willing to harness it in the service of our well-being. So, in much the same way,

we must be less reticent about acknowledging the fact and public significance of our spirituality and morality. The exploration and development of these aspects of our lives can no longer be left to consenting adults behind closed doors.

We must move away from, rather than further entrench, a sense of ourselves as abstract, a-historical individuals, who by virtue of existence have certain "rights". Rather, we will recognize that as persons we are inherently communal, relational, contextual and historical. The focus, rather than on rights, will be on respect; rather than on coercing behaviour, on increasing our sensitivity, especially in relation to the subtle ways we deny and damage one another.

In the future, one's work will be more and not less important than it is in the present. However, our understanding of work will be wholly transformed. Now we think of work as employment, and most often--if surveys can be believed--as unpleasant. It is an occasion of putting in time, not of fundamentally expressing oneself. One exchanges one's time and energy and is "compensated" for it in cash, so that in non-work time one may live one's essential life. Those persons today who have jobs to which they can commit themselves as persons are both rare and envied by others.

It is this understanding of work as essentially alienating, as essentially functional, as essentially unpleasant, that allows us to think of real living as something that occurs after hours and on weekends. This message is clear from our television commercials, and even in the way we encourage course selection at our institutions of higher education (by the time you graduate, there will be enough dentists but geologists will be in demand, so become a geologist and make more money so you can live better). The question of the essential fit between a person and his or her job is not raised.

In the future, however, it will be recognized that in its transformed sense, work is at the heart of life. Human beings are inherently creative, active agents who by their actions alone and together give shape not only to their own lives but to the whole social order. If this is the case, then the essential human activity is to be involved with others in the common creation of a social reality which is fit to live in. Each person's work, regardless of its nature, will be held in this

context. Each person's work will have both a personal and a social significance, in a way that few today experience it.

There is a sense, then, in which a new work ethic will emerge as the transformation progresses. But it will not be the bastardized understanding of Calvin that now passes for the "Protestant work ethic"--namely, the sense that one's accumulation of wealth measures one faithfulness. Rather, it will be the sense that if one courageously and faithfully is open to the divine and human spirits with which we live, one can find a particular way to use one's particular skills, in a way that is both satisfying, socially beneficial and recognized by others.

In the future, then, our present concern with having a career which is based on the successful marketing of one's skills will give way to a rediscovery of the reality and importance of vocation, of responsiveness and of wholeness. This is caught by Marilyn Ferguson, when she points out, "Making a life, not just a living, is essential to one seeking wholeness."

If this be the case, then the present focus on "finding a job", on "being employed", will give way to a much more profound sense of being engaged in the activities one feels called to be engaged in, among those with whom one feels called to live. The overriding concern will no longer be "participation in the labour force", but whether or not one has found "one's work".

In this context, it should be remembered that those who have found their work are never "out of work", or even "unemployed", although there may be times in their lives when they suffer from insufficient cash flow. This is the case, of course, because one's work is essentially grounded in a profound sense of self and in a socially-acceptable role which is conferred by the society, and not by an "employer".

Two pieces of evidence are consistent with this transformed understanding of work. First, it is the consistent testimony of Canadians through polls and interviews that their work is very important to them--second only in importance to their families. This suggests that Canadians already understand that to be a human being in some sense hangs on being actively involved in undertakings that are valued by others. It is not merely the paycheck that is important.

The second bit of data is the consistent testimony of the unemployed that what they miss most is the community of those with whom they worked. Before they were part of a group; now they are cut off and lonely. This is also the testimony of those who retire.

Given our present focus in our society, we miss the significance of data such as these. Accordingly, much of our scheming, dreaming, strategizing and our programming is well-intended, but beside the point.

This suggests that governments in the future will no longer focus on "job creation", as if being employed and having a job is the highest state in life. Rather, there will be an increasing focus in working with persons and organizations to create a climate within the society that encourages people to be so profoundly grounded and centred as human beings that they are not only aware of the importance of finding their work, but are actually willing to engage in that journey.

From this perspective, the bulk of the advice offered inside and outside the government about potential careers is not healing, but distracting and corrupting. It reinforces an individualized sense of self whose only obligation is self-enhancement as consumer. Given this profound orientation, any attempt to increase the effectiveness of manpower counselling in Canada by merely increasing the amount of training offered to manpower counsellors is clearly beside the point. There is little chance that such training would identify, let alone challenge and break, the underlying assumptions of this society.

Let me be more specific. The kind of counselling which is required by a transformed sense of both persons and of work presupposes not only clear information, but a capacity for intimacy, empathy and the ability to distinguish the subtle but real differences which mark one person from another. Standardized categories, arm's length relationships, merely objective knowledge and pre-set programs and responses have no place in the kind of counselling that will be required in the future.

If this is the case, then clearly no government or educational or any other large scale organization, as presently conceived and operated, can undertake the

"vocational counselling" which is required to sustain healthy persons and a healthy society. The issue here is not that of government as opposed to "free enterprise". It is rather counselling which is offered by any organization which is shaped by 18th or 19th century images, and counselling which is offered in a personal and responsive way by an organization which is shaped by 21st century images. Therefore, it is not enough for the government to give up its attempts to counsel workers--although clearly it should do this. Manpower offices are no places for vocational training. Nor is it enough for the government to turn this whole area over to educational institutions and private enterprise. To do so would only create a new cadre of para-professionals who, within two years, would be certified by our community colleges in newly-developed courses. But nothing essential would have changed, because our educational institutions are as locked into 19th century understandings of life as are our governments.

This is a major issue, and requires further sustained thought, which goes beyond this paper. My only advice is that this issue needs to be explored in a dialogic way with those who are sensitive to it, rather than by a standard research program.

What is required is the recognition that the discovery of the importance of the wholeness of life, and therefore the need to link the skills of the hand with the murmurings of the heart, takes place in communities of intimacy; and that these cannot be organized or ordered by government. This suggests that a fundamental thrust in the future will not be on creating jobs as isolated, countable entities. The OFY/LIP thrust was well-intended but essentially wrong-headed. Rather, the government should focus on the creation of the conditions which encourage and enable each person to participate in at least one such community, and to engage in a life's journey which is sufficiently profound that he or she remains sane and well-directed, whether or not employed, and even in times of low cash flow.

From this point of view, the fundamental issue that emerges is participation or exclusion from being involved with others in the work one is called to do, rather than in participation or exclusion from the labour force. The focus should be on the provision of opportunities for real people to engage in genuinely useful activities, whether or not there is a significant cash benefit from them.

This casts a somewhat different light on what we now call "youth unemployment", and the provision of opportunities for young people to get "work experience". What is essential is the opportunity for people to be engaged in real work, in activities which are valued by others, that make a real difference and which one can test and shape oneself.

Such work is especially essential for young people. This is so because a sense of agency and competency is essential to the emerging understanding of oneself, and because one cannot find one's work by abstractly thinking about it. A sense of self, and a sense of what one is called to be about, emerges as one tests oneself in real situations, in real times, in a variety of ways, over the 15 or so years, from roughly 16 to 30. If the end objective is a human person with a sufficiently powerful sense of self that he or she can resist succumbing to his or her own fears or those of others--whether advertisers or governments--then the issue of youth unemployment is far more profound than mere numbers. It will not be dealt with merely by noting that the size of the problem may decline because "big generation" (John Kettle's phrase) will be entering middle age in the next ten years.

The thrust of this thinking leads to the consideration of new forms of apprenticeship, especially but not only for young people. In times past, apprenticeship was a form of in-service training which was long on service and short on education. However, it was a relatively integrated experience. One became a nurse, or a blacksmith, or a machinist. One did not merely learn "nursing skills". This distinction is terribly important, particularly as we are beginning to recognize that the key to increasing the productivity of workers qua workers is essentially attitudinal. In the past, this was not an issue because, in the old forms of apprenticeship, one was not only learning a skill: one was having one's whole understanding of life shaped and disciplined.

However, in applying what is essentially a factory model to education, we removed virtually all training from the workplace. It is now done in specialized institutions which focus on conveying measurable skills and almost wholly ignore the issues of attitude and orientation. It should not surprise us, then, that increasing numbers of employers complain, not merely about the skill level of those that our educational institutions turn out to them, but about the fact that

such students are almost wholly unprepared for the rhythms and disciplines of employment. But this should not surprise us, since our present arrangements could lead to no other state of affairs.

In a day in which the resources to teach others were so scarce that they had to be institutionalized, present patterns may have been justifiable. Today this is no longer the case. It will be even less so in the future. Therefore, the possibility of creating a whole new category within our present institutions might be explored: namely, the category of "student-workers". Such students would be present within organizations which were willing to make a commitment to the society that they would not merely use but actually train and educate a given number of students. In return, the students would donate their time and energy, or possibly receive a small wage.

I recognize that the creation of such a new category would not be easy, because neither students nor educational institutions, nor organizations would know what to expect of the students, or of the firms involved. However, the possibilities for providing a large number of opportunities for young people to get actual work experience, and to learn at the same time, are significant. The possibilities of taking some of the pressure off our institutions of higher education are also significant. The possibility of providing an opportunity for present firms and organizations to recognize and exercise their responsibility for the whole of the social is also significant. Clearly this idea needs more work, but there is the core of an idea there which, if pursued in a dialogic way with those who are open to the future, could be developed into a new model of learning/earning which would serve Canadians.

All of this, of course, presupposes that the transformation that is now becoming apparent among us is a transformation which hangs on the depth and integrity of human experience, and which will insist that even the economy be re-shaped accordingly.

It can be seen that the emerging sense of life will force us to a fundamental re-evaluation of what has come to be called "voluntary action". Typically, voluntary action is seen as a "good thing". It is thought of as occurring in a somewhat amorphous space--in a third sector (the voluntary

sector), somehow distinguishable from both business and government. While all governments pay both lip service and large amounts of cash to the support of the voluntary sector, none have yet been willing to engage in a fundamental re-appraisal of the role of voluntary action in the lives of human beings, or in the lives of a society, that are well-founded and reasonably whole. This is not to say that such documents as People in Action (the report of the National Advisory Council on Voluntary Action) should just be written off. It is to say, however, that the fundamental images of human beings and understandings of the society found in that and other such documents reflect where we have been, rather than where it is as a society we are moving to.

In the future, it will be recognized that genuinely voluntary action is the mark of all responsive action, regardless of the sector in which the behaviour occurs. The fundamental distinction is not between voluntary activity as opposed to activity in public or private sectors, but between activity which is voluntary and responsive and therefore well-founded and humane, and that which is superficial, calculated or coerced. This distinction, of course, is the distinction which runs through all of the sectors in our present society. It does not distinguish one from another.

By "voluntary action", I mean persons acting in ways that express their interests and concerns about their society without being paid or compelled to do so. Such action is done freely and willingly, with no immediate penalty for not doing so or reward for engaging in it.

Accordingly, a person who stoops to pick a candy wrapper off the street to deposit it in a litter box is acting voluntarily, as is a candy-striper in a hospital, as is someone who types in a church or Red Cross office several hours a week, as is someone who teaches a retarded person to ski, as are neighbours who spend evenings raising money for the heart fund or children who spend all night in rocking chairs raising money to send overseas.

Voluntary action is all of these things.

This is why talking of voluntary organizations, or even the voluntary sector, will not do. Voluntary action permeates every aspect of Canadian

society, from neighbourhoods, to corporations, to large institutions, to family relations. Much voluntary action does not occur in an organized setting at all.

But its features can be delineated.

Voluntary action is undertaken by those who care about and identify with their communities. It both arises from and reinforces a sense of identity with neighbours and with geographic location. It arises from and reinforces a sense of feeling at home in a particular place and therefore being responsible for it.

Voluntary action is related to a sense of competence and potency. It is related to a sense that human beings are active agents who give shape to themselves, their communities and the world, and are not merely passive recipients of life at the hands of a government, or just consumers of goods and services.

Voluntary action both presupposes and builds personal and community identity. On the one hand, those who act voluntarily are reliant selves who are willing to express their concern and personality. On the other hand, only in communities where neighbours are known and seen to be reliable is it possible for children to grow up to be the kinds of reliant human beings who in their turn will care for others voluntarily, and not be merely self-seeking. In short, a community fit to live in is created by those who engage in voluntary action, and is sustained and healed by the action of such persons.

Note that the reverse is also true. Communities fall apart when people turn away from the voluntary pursuit of common goals and from caring for one another to the pursuit of self-interest.

Voluntary action by its very nature is a training-ground not only in the process of becoming a responsible person, but in the process of self-government. It is not surprising that voluntary action is only possible in societies that are open and self-critical--that is, where persons are actively working at being responsible for themselves and living with the consequences of their actions.

Finally, it should not be surprising that most of the innovations in western English-speaking societies have been invented not by governments, but by caring persons acting together voluntarily.

It must be understood and expected that an active voluntary community will often be among the most critical about government, but this is not because--as some presume--they are an extra-Parliamentary opposition. It is rather because they care for and identify with their country and community so passionately and intelligently. In the best sense of the term, they are a loyal opposition to be trusted and worked with.

The phrase "community-based voluntary action" is used because it indicates the close relationship between voluntary action and community. One's concerns may be global; one acts locally, in specific situations, in specific communities.

Given the above, what should our attitude be to voluntary community-based action?

To begin with, community-based voluntary action is central to the emerging understanding of life. It is not optional. It is not an add-on or an afterthought. It is not something to be supported when times are flush, but to be pared away and dropped in times of constraint. It is not something to do merely with our extra and discretionary and marginal money and energy. Rather, a humane and sustainable way of life hangs on the central intent that we live together voluntarily--without frequent recourse to government agencies or to law, in ways which increase the well-being of all of us, and that we do so not because it is required by law, but because we are engaged in a common endeavour of becoming persons who are fit to live with and of making our society a society fit to live in.

Voluntary action is community-based. It presupposes that people are sanest and communities healthiest when they are dealt with primarily by friends and acquaintances and not by external forces or functionaries. This suggests the need to reinforce the family, the neighbourhood, the church and voluntary organizations; and the need to develop greater sensitivity to the way in which government action over fifty years, though well-intended, has inadvertently undermined all of these.

In this light, it can be seen that not only should government provide better support to voluntary organizations (they should be included in the student/worker experiments), but that attitudes which are consistent with this understanding should be encouraged in every workplace.

It is now time to raise an issue which is too seldom raised within Canada: namely, the quality of middle and senior management of Canadian firms. If we are entering into a profound transformation which we finally cannot control, then the response of those in formal positions of authority is particularly important. This means that middle and senior levels of management in all our organizations, in and outside of government, have a particular responsibility which is not shared by secretaries and postal clerks. However, it is well-known that Canadian managers as a group are less well-trained than their American counterparts, less entrepreneurial, and less interested in the future. Relatively little formal training is provided by Canadian universities or other training organizations which is directed at enabling senior managers to explore, cope with and respond to a profoundly changing world. This is true inside and outside of government. Rather, there is the assumption that senior status confirms and certifies that one has learned, rather than brings with it a particular obligation to continue learning, particularly in relationship to fundamental societal issues.

Again, this is an area the Government of Canada could deal with, not by fiat, or laying on new courses, but providing role-models within the government community and to the non-government sector.

In the future, there will be much greater concern with what we now know as the quality of working life. What is more, this concern will be expanded into a concern with the quality of all life. We will recognize that in principle no aspect of life is separate and compartmentalized from others, that such compartmentalization is often inherently damaging, and that the essential struggle of ourselves and of our society is towards a form of organization which is sufficiently coherent and humane that it is sustainable. Again, this presents a major challenge to present Canadian managers.

In the future, we will recognize that the way we now treat "the poor" is thoroughly consistent with the underlying dominant images of our culture and

therefore no longer acceptable. We assume that the poor are poor because they do not have "work". Therefore, when they "fall out of employment", we provide them with that which work is thought to offer--namely, access to cash flow. But we do nothing to deal with their loss of community and the loss of social status. Strangely, it does not dawn upon us that none of us treat our families in the same arm's length way. In our families, the richness and depths of human life are recognized, as is the fact that fundamentally what we offer each other is each other, and not "goods and services".

This suggests that our whole thinking about providing for the "unemployed" needs to be altered. The fundamental issue is not merely who shall be covered, for what periods of time, after what periods of employment, and at what rates--the main drive of reform since and including the 1971 reforms. Rather, the question should now become: How do we arrange things so that the unemployed and the poor are offered community support in a sustained way?

There may be a clue in the way Canadians responded to the Vietnamese boat people. We responded as community groups, welcoming others and caring for them. This response recognized that their needs were more than just cash. It also recognized that, in order to respond to the needs of a Vietnamese family, a whole community of support would be required. That is, no one of us, or even family of us, could provide the necessary support alone.

Is it possible to think about redesigning a whole unemployment insurance system so that instead of pushing Canadians to larger and more costly impersonal, unsatisfying and frustrating UIC schemes, Canadians are encouraged in the first instance to care for one another in voluntary communities of support?

In such a scheme the role of the government would not be program delivery--to actually care for the poor and the unemployed. Rather, the focus of government attention would be on the fundamental arrangements within the society. These would be arranged to ensure that the poor and the unemployed had at least one support community on which they could rely in times of crisis.

Obviously, this is a major change, and obviously it would need to be carefully worked through and implemented over a number of years, as Canadians

were both encouraged and rewarded for caring for one another. However, it is conceivable that over time we could actually come to the position that direct government programs were only required for those Canadians who had no friends. All others would be cared for by their friends. This, of course, has the added advantage that it would be far less costly to the society, for friends care for each other without being on the payroll, and friends do not "rip off" each other with equanimity, as one does the state.

This suggests that, in the future, the full implications of the fact that all tax policy is social policy will be openly recognized and embraced, without shame. Tax policies which encourage the creation of community, and encourage communities to care for those in need will be common. The fact that this hardly occurs to us, or that we find it difficult to sustain thought about it, will be seen in much the same way as the fact that our forefathers were able to sustain the thought that women are persons.

Again, this will require careful thought, and not capricious action. However, what is being suggested is something far more fundamental than the tax concessions to voluntary organizations which are advocated by the "Give and Take" campaign. What is being suggested is the reconception of the use of tax policy to encourage Canadians to recognize need in their local communities and with their friends, and to meet those needs. Those who are willing to live this way would be rewarded financially. Those who did not enter into such community-based caring schemes would pay a higher level of tax, because they are less willing to give of themselves.

Common understandings now suggest that it is success rather than failure when all caring and nurturing within the culture are done by professionals, rather than voluntarily, in settings of family and community. This sense is shared not only by the economists among us, but by those who are now identified as "service professionals", including those who train such professionals--our colleges and universities. Anyone who followed the spate of letters to the editor following and protesting Keith Norton's September interview in the Globe and Mail would not need to be convinced of this fact.

Keith Norton is the Ontario Minister of Community and Social Services. In a recent interview, he spoke of his concerns of how professionals are making inroads into areas of caring that once were the concern of family, friends, the church and volunteers. He noted that professionalism is creating a lack of confidence in normal people about their competence to do things. He pointed out that some social service agencies in the United States are offering "the services of bereavement counsellors". He pointed out that if we start training bereavement counsellors in our own community colleges, they will convince everyone they are needed. The question is not whether we could do this, but whether this would be success. As we move toward professionalism, away from family and friends, are we creating an unresponsive society of loneliness? "In the long run, the move toward professionalism may create more people in the work force. Economically this could be productive; but does it help in creating a humane, sensitive and responsive society? I really think we should be concerned about this whole thrust of formalizing it all . . . turning caring into a formalized arrangement."

Most of the letters to the editor were by outraged professionals, who swore up and down that their services were needed, that they were caring, that any thought that the society should be less professionalized was inhuman. Many of the non-professionals, however, got the Minister's point and applauded him.

In the future, then, we will recognize that when we create dependence in the name of creating jobs, this damages rather than enhances our society; that when we destroy community in the name of creating jobs, this damages rather than enhances our society; that management training programs which reinforce the capacity to act as impersonal functionaries damage rather than enhance our society. In this light, the fundamental drive in our culture to create jobs at any cost is historically understandable, but no longer justifiable.

Rather, we must recognize that there is an intimate relationship between community, and finding one's work, and even what we now call employment. The experience of Fogo Island in resisting the modernizers and in achieving a substantially lower rate of unemployment than in the rest of Newfoundland should no longer seem strange or surprising.

We should also recognize that much that now occurs outside the workplace contributes not only to the society in general, but to our actual working together. I think particularly of those who are engaged in some form or other with the struggle towards a more humane society, or those engaged in an exploration of their own humanity through some form of humanistic psychology. More specifically, any manager who develops a capacity to actively and sensitively listen to himself, his body, his friends, his family, or those who work with him is making a contribution to the productivity of the Canadian economy. In the future, this will be understood.

In like manner, the future will see a shift away from the concept of wages towards the concept of fees. When one "works for" another, one is paid wages for putting in time, regardless of what is produced--which is why, of course, so much Canadian enterprise is unproductive. When one works for a client and is paid on the basis of fees, one is not putting in time but doing a job. The difference between fees and wages in relationship to self-perception, self-respect and self-motivation is enormous.

In the future, the concern of governments will be that each person is fully employed, and not that the economy achieves "full employment". The difference here too is enormous. For some, to be fully employed may be to be employed for 10% of their time. For others, it may be 100%. The point is that persons must decide whether or not they are fully employed. It cannot be determined by abstract indicators.

Finally, it can be seen that in the future there will be a massive shift away from the now-common understanding of equality which suggests that all people have to be treated the same, by the same rules, according to the same procedures. As the present imagination crumbles, we will move away from the universal programs we have known in the past, which have ignored the significant differences between us, and move back towards a day in which we are able to distinguish real differences among us, and therefore treat each person in his or her particularity. What will be universal will be the degree of respect we bring to each person—a respect which demands that we treat each as unique.

This, of course, will free the government to recognize that not all those who are unemployed are "unemployed" in the same sense, in the same way. Whether future unemployment programs are government-based or community-based, this capacity for discrimination will be central.

SECTION FIVE

What Is To Be Done?

What, if anything, can a government do now in the face of such profound, amorphous, and subtle change? This, as Lenin suggested, is finally the question we must face.

To begin with, we must remember that the option of "doing nothing" is unrealistic. Governments may attempt to ignore the reality and power of the transformation which is now occurring, and even do so successfully for several years. However—and this is the important point—during all of this time, their officials will be busy on their behalf attempting to extend and refine the understandings of man and society which now dominate our culture. What likelihood is there that by 1990 no new departments or programs will be initiated by the Government of Canada? Even if this were the case, what likelihood is there that within present departments and programs, massive attempts will not be undertaken, often in the name of effectiveness and efficiency, to "rationalize the system"? This precisely is the point. Massive amounts of energy and money are being poured by virtually every institution in our society to making the present model work better. If the basic dynamic outlined in this paper is accurate, such attempts cannot succeed in the long run. They can only dull our senses to the point that those engaged in transformation are seen as enemy. As some in the United States now cry, "Help stamp out the Aquarian Conspiracy".

This slogan from the American experience raises the second point to which we must attend—namely, that the transformation that is occurring within and among us is not a conspiracy in the way we normally hear that phrase. It is not a deliberate attempt by a small group of radicals to destroy and upset our way of life. Rather, the "conspiracy" image is intended in the root sense of the word—a conspiracy occurs when a number of persons who previously shared little, come to breathe together. They "con-spire", and so come to be animated by the same spirit.

The phrase, then, suggests the fact that something new is happening to and within us which is not within our control, and which is not the result in any simple sense of our deliberate effort. Rather, the testimony of large numbers of those engaged in the conspiracy (in the con-spire sense) is that they are as surprised as anyone else to find themselves in the places they now find themselves, in the positions they now take, and looking towards the future as they now do. However, such people also make it clear that if their underlying sense of reality, and therefore of human life, has fundamentally changed for them, it has changed because the data of the experience of their own lives can only be adequately understood within a fundamentally altered framework.

The testimony of Karl Pribram, the well-known American neuro-physiologist, is typical. He began his address to the first major conference devoted to exploring the nature of the transformation, held a year ago outside Boston, by saying, "It is terribly important for me and possibly for you that you understand that I am not here because I want to be, that I am not here because I am inclined to be, that I am not here because I believe in transformation. Rather, I am here because my data drives me here. If I am to be true to what I am discovering about the human mind and brain, then this is where I must be."

In short, the transformation is not unlike that which human beings underwent when their fundamental images shifted from a flat to a spherical earth. Regardless of social disruption or personal pain, the flat earthers could not win the day, because finally the earth is not flat, regardless of its appearance. It is for this reason, although it may take generations, one can be reasonably confident that over time those who argue in favour of the transformation will basically be upheld, because the argument is fundamentally about what we and the earth are, and not merely what we want it to be, or what we believe it to be. And the evidence, discomfiting though it is, that we and the earth are not what we have thought ourselves, is simply overwhelming to those willing to attend to it.

In my judgement, the force of the above two arguments suggest that governments, along with other organizations, do not have the luxury of ignoring the transformation and of doing nothing. Rather, they have an obligation to take some action in relationship to transformation.

What is the nature of the action which is now appropriate?

In my judgement, the following criteria must be met by whatever action is undertaken.

First, it must be such that it is seen as a signal of hope by those who are struggling with the transformation. It must legitimize the essential quest for and exploration of transformation, rather than ignore it or repress it. All too often, governments ignore the importance of the kind of legitimacy they can confer by mere recognition of a social issue, struggle or trend.

Second, the government must not bite off more than it can chew. This suggests an iterative, incremental approach which develops as the government's competence to understand and deal with these things develops. There is no place for grand scale masterplans or impressive new programs in relationship to the transformation. Such things would only show that we have not yet understood the nature of that in the midst of which we now live.

Third, given the nature of the transformation, action by any government department must be bounded loosely enough that those who are normally outside its field of concern, but who wish to participate in the action, may do so. I refer, of course, to other persons both inside and outside of government. It should be clear by now that no single department by itself, nor even the Government of Canada by itself, can respond adequately to the transformation occurring within Canada. By its nature, it will demand that we reach across old boundaries and find new allies, and sometimes friends. Any department or even a government which attempts to capitalize on transformation in an exclusive and proprietary way, that gives it an advantage which is not shared with others who are like-concerned, is an aberration and to be resisted.

Fourth, by its very nature the transformation requires that we are more fully engaged with it than is the case with much of the work that is now common in our culture. There must be a greater sensitivity by those engaged in this work to the subtlety and depth of human life, and to the need for a full-blown integrity. In short, a capacity to be intimate both with oneself and with others is required.

Given the consistency with which our present organizational and social forms reinforce our dominant understandings, given the power and reality of the transformation and the criteria above, what can be done? Where does one start?

The first step is to recognize that something indeed is happening. By attending to it, one is not creating the transformation. One is not initiating a discussion. One is only intensifying and focusing it.

Having recognized that something has happened within and among us, the essential task is to explore and understand what it is that is occurring. Activities which encourage such recognition, exploration and understanding are to be encouraged.

But great care must be taken. Our present patterns of perception and response tend to preclude us from dealing successfully with transformation, regardless of our intentions. It is for this reason that it will be literally fruitless, as well as stressful, to ask any existing research organization to undertake a thorough exploration of transformation. Such organizations, be they universities, IRPP, the Economic Council of Canada, or a departmental policy and research group, at least as presently composed, lack the creativity, the sense of integration, and the humility that is required to be successful. As I noted earlier, it is the meek that shall inherit the earth. In this sense, we do not train our social researchers to be meek. Put bluntly, the Economic Council or the IRPP could successfully undertake such a study only if it first became a different kind of place—which may be desirable, but it presents us with a different problem.

The image which we require in order to adequately explore and understand the transformation is not that of research project, but that of extended conversation by the fire. In such settings, we can be sufficiently open, gentle and vulnerable, that we can, in Wilf Pelletier's phrase, "become people of another fire", or, in Wilfred Smith's phrase, "become a different sort of person".

As is suggested in the new Introduction to my The Illusions of Urban Man:

We need time by the fire to plumb the depths of ourselves and our society; to understand and come to terms with the dominant shape of our consciousness and of our society, how it was we got into this shape and what the process of transformation must be. In this case, our need is not for experts, but for those who love us enough to encourage our babblings, to push us to greater coherence and integrity, and to refrain from attacking us when our weaknesses are exposed. In this case, the absence of prescriptions and programs is not a sign of weakness but of sanity.

Two models of how this might be pursued come to mind.

First, there is the gentle but persistent hostess/gadfly. I refer to the appointment of a person, who from time to time will talk with senior persons within a department and help them explore the long-term concerns they have for the department and what it is that is happening to our society. This would allow senior people to explore deep change at their desks, on their own time.

At appropriate intervals, such a person will arrange occasions--as does a good hostess--in which some of those who are chewing on these things can do so together, possibly with a visiting personage, such as Hazel Henderson. Such a person would embody the sense that success in these matters does not come by identifying and attacking the transformation as a problem, but rather, like Joshua at Jericho, walking around it at least seven times before attempting to enter its precincts.

The point which must be underlined is that facing, exploring, understanding and responding to the transformation which is now occurring is a task which requires greater and greater personal integration. The exploration and understanding is not merely a left-brained/intellectual/male/rational/linear/arm's-length exercise. In short, it is not the type of exercise that most of our universities, bureaucracies and research institutes engage in. It cannot be done according to set schedules, or with predictable results.

Rather, the exploration and understanding is the result of a total effort of a human being who is becoming increasingly integrated. Therefore, right as well

as left-brain ways of knowing must be included; feminine as well as masculine sensibilities must be valued; emotional, intuitive, moral and spiritual aspects of experience must be developed.

Given this situation, the essential mode of learning must include gentleness and persistence. The appointment of a person who has for some time been working at his or her own integration and understanding the transformation to play a role of trusted hostess/gadfly is one way to meet this need. I acknowledge that this is not yet a common model of action, but it is very powerful. The work of Cathy Starrs within the Department of the Environment is instructive, as is my own experience with the Minister of Education in Alberta.

The second model extends rather than alters the first. I refer to the creation of a Network for Exploring the Transformation (NET). The development of such a network would require additional work and research. However, a number of things can be said about it now:

- NET must be created in such a way that it reflects in its own design and work as much of the transformation as is now understood. More specifically, it will be a network and not an organization. This reflects the fact that the exploration of the transformation is essentially a personal rather than an institutional journey. It can only be engaged in fruitfully by those who are willing to make the journey. One cannot command another to make it.
- Such a network would identify persons within Canada, inside and outside of government, who recognize that new patterns are emerging, and would assist them to face, explore and understand the transformation and its implications for Canadian society in general and their own institutions in particular. This is the fundamental purpose of NET.
- Based on my travels and conversations, I am certain that there are many people who would be interested in participating in such a network. They are found in virtually all levels of virtually all institutions.

- NET would have a small (four to six person) staff. Its role would not be to do the work of the network, but to ensure that the network was working. The analogy is that of a compressor station on a gas pipeline. Such focal points of energy are needed to ensure that something moves through the pipeline.
- Key roles for the staff would be to:
 - monitor the worldwide discussion regarding transformation
 - make a digest of that discussion available in newsletter and electronic form
 - work with others to create an electronic networking capability for those involved in NET
 - organize meetings and discussions as required
 - assist in the creation of multi-institutional, multi-disciplinary research/exploration groups to pursue particular topics
- In addition to the small NET staff, participating institutions would be invited to name at least one person who would give at least 20% of his or her time to participating in NET activities. These would be associate staff of NET. NET would grow by adding additional associate staff, rather than by adding staff to the nucleus. This ensures that the discussion is actually grounded in the real life of real institutions, and does not take on the "academic" nature of so many research enterprises.
- Overall, the image of NET is not of another research institute or think tank, which goes off in a corner and reports back every six months with a 300-page volume. Rather, the image is of an active network, but with some few persons who are freed to play the hostess/gadfly role, for the sake of all in the network.
- The experience of ICURR and the Technical Information Services of CISTI need to be reviewed in this context.

Such a network could not, of course, be created overnight, nor should it be created by the federal government by fiat. Rather, it must occur as the result

of mutual explorations by those persons who would be interested in it. Those explorations must, of course, be marked by sensitivity, and gentleness, as well as persistence. The temptation to create just another institution is almost overwhelming. But it must be resisted.

There is evidence to suggest that senior people in a number of government departments would in fact be interested in the creation of such an organization/network. I think of DREE, CIDA and possibly the Economic Council. There is also evidence that suggests that a number of persons and organizations outside of governments, including churches and oil companies, share this interest.

I estimate that such a network would require funding in the order of \$400,000 to \$700,000 a year. It would be provided by participating departments, organizations and firms.

In my view, the creation of such an organization/network, if it emerged as a genuinely mutual enterprise of Canadians and their organizations, could be the most significant institutional initiative taken in the '80s for the sake of the future. It would provide a beacon of hope and a constant source of stimulus and advice, as an increasing number of persons both inside and outside government come to face, explore and wrestle with the transformation we are now in.

It should be clear that in my view the most urgent matter which faces Canadians in general and the Canadian government more specifically in relationship to the transformation is the need to face, explore, understand and respond to it. However, in saying this, I do not mean to suggest that this is the sum and substance of an adequate response to the fact of transformation. Rather, there are other more limited, specific steps which can be taken now. Some of these have been raised in Chapter Four. Others will be mentioned here for the first time.

Six criteria can be identified, in the light of which proposed actions and programs can be judged. Programs are desirable to the extent that they manifest and reinforce the following characteristics.

- Work is seen as an inherent and valued activity, of whole persons. Therefore, activities and programs which enable and encourage Canadians to break with the Industrial Age understanding which sees work as necessary but evil and leisure as desirable and good, and moves towards an understanding of work as the expression of potency by whole persons and inherently of value, is to be desired.
- Integration becomes a key word. Programs which overcome the separation and fragmentation which is common in the Newtonian industrial model, and move towards a deeper sense of integration, are to be supported. Such integration takes place at a variety of levels:
 - Within each person, so that head, hands and heart inform one another, so skills are not merely functional, but the expression of a person.
 - Within society, so that the divisions between schooling, work and leisure are broken down.
 - In a sense of fundamental purpose, so that present division between economic and social and human purposes is overcome.
- Particularity is a fundamental value, as seen from the transformation. Hence, actions which move away from universal programs in which all people are treated "the same", towards programs in which people are recognized in their uniqueness and treated accordingly, is desirable.
- Critical self-consciousness is essential. At some point in the future, it may be that the social forms of our society are sufficiently reliable that a critical self-consciousness will not be necessary. However, as we enter into and live through fundamental transformation, the capacity to get a critical view of oneself and one's society is essential. Therefore, patterns of work and organization which contribute to the creation of such a capacity should be valued and enhanced.
- Mutuality is a fundamental value as seen from the transformation. The focus is not on lonely individuals or firms, acting without reference to one another, but on those who have an increasingly rich sense of the degree to which their own particularity is a function of the web of relationships of which they are a part. Therefore, a capacity for co-operative action to

deal with the foundations of life and to develop a shared sense of life, and to work with others in voluntary networks, become essential.

Responsiveness is essential. In and after the transformation, responsibility must be literally the ability to perceive and respond. It will be recognized that no set of rules and procedures can be sufficiently exhaustive to guide action in a dynamic and changing world. Responsibility will no longer be sharply defined and essentially judged in terms of obedience to pre-set rules. Programs and actions which tend towards the development of such responsiveness are to be encouraged.

In programatic terms, the following actions are recommended.

1. Much greater focus on the quality of working life. This should become a major thrust of government action, in co-operation with firms and unions. This focus is not only to increase worker productivity, but to recognize that engagement in activities which are valued by others and which test one's competence (work), is essential to human life.
2. Much greater emphasis needs to be put on the development of the renewal of managers within Canada. Note that the focus is on the renewal of managers, and not merely on an increase in management skill. Management is essentially a personal capability, and not a functional capability. The fact that this is not now commonly understood is the root reason why some many Canadian operations, inside and outside of government, are badly managed. We attempt to train managers as if we are teaching an arm's length skill, rather than developing a personal sense of potency and competence, which can only be exercised by persons who are increasingly integrated. There is need for a major review of management as it will be required in the future, and the various ways such management competence can be developed within Canada. This review should not be seen merely as a way to enhance funding of what are presently called schools of management or schools of business. By and large, such institutions neither understand nor have sympathy with the transformation which is now occurring within Canadians.

3. New forms of co-operative education/apprenticeship need to be developed. As noted in Chapter Four, this is not merely in-service training. However, the assumption that learning can best take place behind "educational" walls must be challenged. We must also recognize that there are many persons in the society who are competent to teach others. Given the focus on assisting young Canadians to become competent persons and not merely to develop functional skills, new forms of learning/working are urgently needed. One form of this would be the creation of a new possibility for young people by being designated "worker/learners" within on-going firms, as suggested in Chapter Four.
4. Finally, a major review needs to be undertaken of the counselling services now available to Canadians of all ages in relationship not merely to their careers but to their vocations. This review would build on the sense articulated in Chapter Four that the key to the future is a sense of vocation, which is owned and lived by a person, rather than an external sense of career which is to be manipulated. It follows from this that the Government of Canada is not the appropriate institution to provide such counselling. However, it also follows that the actual quality and thrust of what is commonly offered as career counselling in Canada needs to be reviewed. It is not enough for the government merely to cease to pursue this function and hand it over to the private sector. The last thing we need in Canada is a new career counselling industry which is as thoroughly 19th century as that which we now have. The issue is the quality of the advice offered, which is a function of the sensibility and sensitivity and self-understanding of those offering it.

Each of the above proposals, including the appointment of hostess/gadflies and the creation of NET, requires additional careful work before specific action can be taken. Given the nature of the transformation, this work must be undertaken by those who have some knowledge of and an essential sympathy with the transformation. In addition, they must have knowledge of and an essential sympathy with our present organizational patterns and ways of doing things. The experience of both present and future is required precisely because our time is a time of transition. I recognize that this makes life more rather than less difficult, because so many who aspire to the future have little knowledge or

competence within present organizations, and so many who are competent in the present have so little sympathy or experience of transformation.

However, if my experience as an itinerant futurist within Canada can be trusted, then there are growing numbers of people within Canada who wish to move incrementally, but according to an alternative vision. I have written this paper in the hope that enough of that vision would be communicated so that the journey to which we are called is seen as both necessary and possible. Entering onto this journey and assisting Canadians to take it is the essential task faced by the Government of Canada over the next generation.

Allow me to close with an insight from a marvellous artist, Corita Kent. She identifies the spirit of open adventure which is required of those who wish to pursue these matters:

"If we knew what it was we would learn,
it just wouldn't be research,
would it."

APPENDIX A

PARADIGM SHIFTS — FIVE EXAMPLES

WHAT IS A PARADIGM?

Ruben F.W. Nelson - An excerpt from "Report on: THE CULTURAL PARADIGMS PROJECT," Square One Management Ltd., Ottawa, Canada, September 1975.

"The Oxford English Dictionary gives: 'Paradigm: a pattern, exemplar, example'. It comes from a Greek word meaning pattern. As 'paradigm' is now most commonly used, it refers in a somewhat fuzzy way to the taken-for-granted patterns of social, intellectual, emotional and physical organization by means of which the people of a culture or major sub-culture are formed and defined.

"'Paradigm' came into currency through the work of Thomas Kuhn. It is central to his The Structure of Scientific Revolutions, which was initially published in 1962. The term has spread from Kuhn's somewhat restricted context to the more general social and cultural context that is now commonly found in the literature. At the present time, 'paradigm' is used suggestively, although the discussion is still somewhat confused. The important thing for our purpose is that while talk of paradigms and paradigm shifts and alternative paradigms is almost always somewhat imprecise, it is motivated by a desire to point in a somewhat coherent way to the fact that apparently unrelated social phenomena are in fact significantly related. The concept is important in that it has encouraged increasing numbers of persons to push beyond a surface understanding of social phenomena to deeper levels of analysis at which can be seen various actions or outcomes of the same paradigm at work. This rests on the fundamental insight that there is a correlation between the normal form of life of a people and their paradigm.

"A paradigm, then, is the general conceptual orientation of a people, and a conceptual orientation results in, and is the result of, our noticing and paying attention to some aspects of reality and not to others. The realities we notice, and in the presence of which we live, are, then, a function of the elements of our conceptual orientation—the dominant concepts, metaphors, images, logic and decision rules by means of which we experience and handle reality.

"Concepts, metaphors and logic are not tools which the mind can choose to use or lay aside. They are not merely aids to thinking. They are, rather, the very means by which we perceive and experience. Different conceptual orientations do not produce different consciousnesses of the same experience; rather, different conceptual orientations produce different experiences of which different [people] become conscious. We therefore literally live 'in terms of' the concepts, metaphors and images which dominate our conceptual orientation.

"Given the above, we can begin to understand that the process of establishing a conceptual orientation is a process of the construction and maintenance of our reality. The process is necessarily a social process—it can only occur with and among other persons. A conceptual orientation shapes what we take to be knowable, and, therefore, the 'knowledge' we live by. It follows from this that, insofar as [people] or cultures have different conceptual orientations, they in some important sense do not live in the same world. Our conceptual orientation determines fundamentally both the world



in which we live and our way of being in that world.

"A concern for paradigms, then, is a concern to push out to the farthest limits of our understanding and set the crises and confusion which beset us in the widest possible context so that we might understand with sufficient power that we are actually able to do something constructive. One of the ways to read the concern about paradigms and the literature of crisis and transformation is to read it as saying that an inappropriate paradigm is the primary source of our troubles, and that that paradigm is losing its grip on the life of the people in Western countries. As a result, we suffer first from the crisis of the inappropriate paradigm; second, from the deepening of those crises caused by the inappropriateness of our responses shaped in terms of that paradigm; and third, from increasingly random action from people who sense that the paradigm and its intentions can no longer sustain life.

"Such a situation, of course, is necessarily painful, but not necessarily fatal. If the paradigm which is causing our troubles is losing its grip on our consciousness and imagination, and if we are not too thoroughly flustered, there is the possibility of undertaking those thoughts and actions which would contribute toward the transformation of ourselves and our situation in terms of a new paradigm which is more deeply grounded in reality and, therefore, which can sustain us and lead to a long and humane future. The key to that future, as we have been saying, is a deep, powerful, multi-leveled and multi-dimensional understanding of ourselves and our situation. What we are looking for is a deep and wide enough understanding that we can begin to change the well-intentioned, ad hoc, incoherent, incremental and unfulfilling action, in which we are so deeply caught, to well-intentioned, consistent, reality-rooted, incremental action, which is able to fulfill the hope we have for it."

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BIRENBAUMThe Older Way:

Durability, frugality
 Saving, pay as you go
 The rugged individual
 The property owner who runs
 his place
 Conduct in the name of the
 person
 Dispersal of decision-making
 power to the grass roots
 Staying put
 Risk

The Newer Way:

Obsolescence, waste
 Credit
 The group and the team
 The manager who comes and goes
 Conduct in the name of the
 institution
 Centralization of decision-
 making power
 Motion
 Security

The above is taken from Overlive: Power, Poverty and the University,
 1967. William Birenbaum contrasts a newer way of life which he sees
 to be slowly emerging among the established older way which he calls the
 overlive society.

As he understands it, the shift from one to the other is not quick,
 clean and tidy. Rather, many persons live with the tensions which exist
 between these ways. As he puts it, "schizophrenia is the unique overlive
 disease".

STARRS & STEWART

<u>Mega-machine understanding</u>	<u>Person-centre understanding</u>
System centred	Person centred
Mechanical images	Personal images
Categorical assertions which are independent of social context	Conditional assertions which are context dependent
Hierarchical, sequential view of human needs	Interwoven and idiosyncratic view of human needs
Focus on production/outputs	Focus on process/relationships/ outcomes
Scarcity is central concern based on fear	Sharing is central concern, based on acceptance
Narrow focus--many 'externalities'	Wide focus, in principle, no 'externalities'
Exclusive, non-participatory processes	Inclusive, participatory processes
Fragmented	Holistic
Specialized understandings	Comprehensive understandings
Separates quality-quantity, value-fact	Integrates quality-quantity, value-fact
Progress in terms of increased goods and services (affluence)	Progress in terms of increased harmony and richness of relations
Exchange and threat relations are common	Gift, integrating relations are common
Prime human roles: producer/ consumer	Prime human role: relater
Concepts seen as society-wide and context free	Concepts seen as relative to plan/time/persons
Little diversity, standardization of behaviour and view	Great diversity of behaviour and view
External restraints/discipline	Internal restraints/discipline
Power (money, knowledge, access) to powerful, experts	Power shared, consciously and deliberately
Information (noun)	Informing (verb, human process)

Cathy Starrs and Gail Stewart developed these contrasts in their major document on citizen participation, Gone Today, Here Tomorrow, which

was written for the Ontario government in 1971. As they understand them,

most persons and institutions in Canada function in terms of these two different 'sets' of assumptions and understandings. One of the sets is dominant and well-developed; the other is recessive and not well formed. Roughly speaking, the dominant set is applied to our public lives--our lives as functionaries; the recessive set is applied to our private lives--our lives as persons. The dominant understanding leads us to see our lives together in terms of a 'mega-machine' or factory; the recessive in terms of persons-in-relation or families. The split therefore between the mega-machine understanding and a person-centred understanding is not so much between institutions or cultures as in each of us as persons.

Although the above table is developed from their material, it does not appear in their document in this form. Rather, it appears in my review of their document and the other documents of the Ontario government on Citizen Participation--"Running to Catch Up".

CHRISTAKIS & JESSEN

CLASSICAL		POST-CLASSICAL
CULTURE AND VALUE INSENSITIVITY	—————→	CULTURE SENSITIVITY
REDUCTIONISM (MATHEMATICAL ANALYSIS)	—————→	HOLISM (VIA GRAPHICS)
PRODUCT (RESULT) ORIENTATION	—————→	PROCESS (BALANCE) ORIENTATION
FORWARD CAUSALITY (SHORT-TERM)	—————→	BACKWARD (TIME-REVERSED CAUSALITY)
RIGIDITY (INERTIA)	—————→	FLUIDITY (EPHEMERALIZATION OF THOUGHT AND STRUCTURE)
TIME AND SPACE INVARIANCE (HOMOGENEOUS WORLD)	—————→	SITUATIONAL MODELLING (CULTURAL DIVERSITY)
INSTITUTIONAL HIERARCHY (COMPETITION)	—————→	ECOSYSTEMIC HIERARCHY (COOPERATION)
ELITISM	—————→	PARTICIPATION
POSITIVIST (EXTRAPOLATIVE) PLANNING	—————→	NORMATIVE (DESIGN) PLANNING

Christakis and Jessen develop the above table in their "Policy Planning for Human Kind", 1973. They see the classical paradigm to be dominant upon today's policy scientists and analysts and to be adequate in many limited contexts. However, it is "inadequate to the contemporary and future policy-analysis/decision-making needs of social policy planning". They note that the main attributes of the "classical" and "post classical" paradigms are complimentary and not antithetical.

MARUYAMA

In his "Paradigms and Communication", Magoroli Maruyama sets out three "pure" paradigms. He acknowledges that none of these exist in any particular person or society in this pure form. Rather, in any particular person or situation there are many mixtures that are overlappings of these three paradigms. His paradigms, as ours, then, are analytical tools which pay particular attention to the logic of the concepts of each paradigm. Note that his three paradigms do not correspond to our three understandings of reality.

	(1) Unidirectional causal paradigm	(2) Random process paradigm	(3) Mutual causal paradigm
Science	traditional "cause" and "effect" model.	thermodynamics; Shannon's information theory.	post-Shannon information theory.
Information	past and future inferrable from present.	Information decays and gets lost. Blueprint must contain more information than finished product.	Information can be generated. Non-redundant complexity can be generated without pre-established blueprint.
Cosmology	predetermined universe.	decaying universe.	self-generating and self-organizing universe.
Social organization	hierarchical	individualistic	non-hierarchical interactionist
Social policy	homogenistic	decentralization	heterogenistic coordination
Ideology	authoritarian	anarchistic	cooperative
Philosophy	universalism	nominalism	network
Ethics	competitive	isolationist	sympiotic
Esthetics	unity by similarity and repetition	haphazard	harmony of diversity
Religion	monotheism	freedom of religion	polytheistic harmonism
Decision process	dictatorship, majority rule or consensus	do your own thing	elimination of hardship on any single individual
Logic	deductive, axiomatic	inductive, empirical	complementary

continued. . .

Perception	categorical	atomistic	contextual
Knowledge	believe in one truth. If people are in- formed, they will agree.	why bother to learn beyond one's own interest.	Polyocular: must learn different views and take them into consideration.
Methodology	classificational, taxonomic	statistical	relational, contextual analysis, network analysis
Research hypothesis and research strategy	Dissimilar results must have been caused by dissimilar conditions. Differences must be traced to conditions producing them.	There is probability distribution. Find out probability distribution.	Dissimilar results may come from similar con- ditions due to mutually amplifying network. Network analysis instead of tracing of the dif- ference back to initial conditions in such cases.
Assessment	"impact" analysis	What does it do to <u>me</u> ?	Look for feedback loops for self-cancellation or self-reinforcement.
Analysis	pre-set categories used for all situations.	limited categories for his own use.	changeable categories depending on situation.
Community people viewed as	ignorant, poorly in- formed, lacking ex- pertise, limited in scope.	egocentric	most direct source of information, articulate in their own view, essential in determining relevance.
Planning	by "experts". Either keep community people uninformed, or inform them in such a way that they will agree.	laissez-faire.	generated by community people.

ASSUMPTIONS OF THE OLD PARADIGM OF ECONOMICS

Promotes consumption at all costs, via planned obsolescence, advertising pressure, creation of artificial "needs."

People to fit jobs. Rigidity. Conformity.

Imposed goals, top-down decision-making. Hierarchy, bureaucracy.

Fragmentation, compartmentalization in work and roles. Emphasis on specialized tasks. Sharply defined job descriptions.

Identification with job, organization, profession.

Clockwork model of economy, based on Newtonian physics.

Aggression, competition. "Business is business."

Work and play separate. Work as means to an end.

Manipulation and dominance of nature.

ASSUMPTIONS OF THE NEW PARADIGM OF ECONOMICS

Appropriate consumption. Conserving, keeping, recycling, quality, craftsmanship, innovation, invention to serve authentic needs.

Jobs to fit people. Flexibility. Creativity. Form and flow.

Autonomy encouraged. Self-actualization. Worker participation, democratization. Shared goals, consensus.

Cross-fertilization by specialists seeing wider relevance of their field of expertise. Choice and change in job roles encouraged.

Identity transcends job description.

Recognition of uncertainty in economics.

Cooperation. Human values transcend "winning."

Blurring of work and play. Work rewarding in itself.

Cooperation with nature; taoistic, organic view of work and wealth.

ASSUMPTIONS OF THE OLD PARADIGM OF ECONOMICS

Struggle for stability, station, security.

Quantitative: quotas, status symbols, level of income, profits, "raises," Gross National Product, tangible assets.

Strictly economic motives, material values. Progress judged by product, content.

Polarized: labor versus management, consumer versus manufacturer, etc.

Short-sighted: exploitation of limited resources.

"Rational," trusting only data.

Emphasis on short-term solutions.

ASSUMPTIONS OF THE NEW PARADIGM OF ECONOMICS

Sense of change, becoming. Willingness to risk. Entrepreneurial attitude.

Qualitative as well as quantitative. Sense of achievement, mutual effort for mutual enrichment. Values intangible assets (creativity, fulfillment) as well as tangible.

Spiritual values transcend material gain; material sufficiency. Process as important as product. Context of work as important as content—not just what you do but *how* you do it.

Transcends polarities. Shared goals, values.

Ecologically sensitive to ultimate costs. Stewardship.

Rational and intuitive. Data, logic augmented by hunches, feelings, insights, nonlinear (holistic) sense of pattern.

Recognition that long-range efficiency must take into account harmonious work environment, employee health, customer relations.

ASSUMPTIONS OF THE OLD PARADIGM OF ECONOMICS	ASSUMPTIONS OF THE NEW PARADIGM OF ECONOMICS
Centralized operations.	Decentralized operations wherever possible. Human scale.
Runaway, unbridled technology. Subservience to technology.	Appropriate technology. Technology as tool, not tyrant.
Allopathic treatment of "symptoms" in economy.	Attempt to understand the whole, locate deep underlying causes of disharmony, disequilibrium. Preventive "medicine," anticipation of dislocations, scarcities.

MARIAN

In an important article "Views of Society's Next Stage", Michael Marian juxtaposes thirty authors who have written about stage series of societal change. While he does not talk of paradigm shifts as such, each major transition would involve a "paradigm shift". It is interesting to reflect on the incredible variety of understandings which exist among those who have thought about the development of Western culture.

A GUIDE TO THIRTY SOCIETAL STAGE THEORIES

Present or Receding Stage	Next or Emerging Stage	No. Stages Described	Author and Year of Publication
1. Civilized Society	Post-Civilized Society	3	Boulding, 1962
2. Liberal Era	Post-Liberal Era	2	Vickers, 1970
3. Early Service Society	Post-Service Society	4	Gross, 1971
4. Industrial Age	Age of Acceleration	3	Frankel, 1958
5. Industrialism	Super-Industrialism	3	Toffler, 1970
6. Industrial Society	Post-Industrial Society (as structural shift)	3	Bell, 1967
7. Industrial Society	Post-Industrial Society (as economic growth)	4	Kahn, 1970
8. Industrial Society	Technetronic Society	2	Brzezinski, 1970
9. Era of High Mass Consumption	Beyond Consumption	5	Rostow, 1960
10. Patrimonial Order	Technocratic Order	2	Geiger, 1973
11. Industrial Powers, Socialistic States	Universal Civilization	8	Ribeiro, 1968
12. Metropolis, Megalopolis	Ecumenopolis	5	Doxiadis, 1968
13. Period Ten	Period Eleven	12	Fuller, 1971
14. "Noosphere Expansion"	"Noosphere Compression"	5	Tailhard de Chardin, 1956
15. Rational Age	Spiritual Age	2	Sri Aurobindo, 1916
16. Industrial Civilization	Scientific-Planetary Civilization	4	Thompson, 1971
17. Humanic Age	Postindividual Age; Leptoid Age	5	Heard, 1964
18. Civilized Survival Society	Civilized Identity Society	4	Glasser, 1972
19. Personalistic Existence (F-S Man)	Cognitive Existence (G-T man)	8	Graves, 1974
20. Configurative Cultures	Prefigurative Cultures	3	Mead, 1970
21. Aristotelian Orientation	Non-Aristotelian Orientation	3	Reiser, 1966
22. Industrial Age	Paleocybernetic Age	2	Youngblood, 1970
23. Western Democracy	Cybernetic Culture	6	Hughes, 1970
24. Industrial Era	Communications Era	2	Theobald, 1972
25. Print Communications	Electronic Communications	4	Asimov, 1970
26. Consciousness II	Consciousness III	3	Reich, 1970
27. Utilitarian Economy	Creative Economy	2	Fromer, 1971
28. New World Man	Post-Historic Man	6	Mumford, 1956
29. The Modern Age	The New Dark Ages	4	Lukacs, 1970
30. Satan's World	Kingdom of God	2	Graham, etc.

APPENDIX B

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